BN Hg 29

A SHORT AND SURE *Way* to *Grace* and *Salvation*; CHESHUNT.

BEING

A Necessary and Profitable *Tract*,

upon *Three Fundamental Principles* of *Christian Religion*: which few do indeed know; and yet he who knows them not, cannot be saved; *Viz.*

How Man was *at first* Created,
How he is now Corrupted,
How he may be *again* Restored.

Together with the conditions of the *Covenant of Grace*, and to whom the *Promises of the Gospel* belong.

The which well learned, would keep Millions out of *Hell*, that blindly throng thither.

COLLEGE

By R. YOUNGE of *Roxwell in Essex*.

If our Gospel be hid, it is hid to them that are lost: in whom the god of this world, hath blinded the minds of them which believe not; lest the light of the glorious Gospel of Christ; who is the image of God, should shine unto them, 2 Cor. 4.3.4.

Sect. I.

AS when *God* created the World, the first thing he made was Light, *Gen.* 1.3. so when he makes us new creatures, he first creates light in the understanding, whereby the poor soul may see his spiritual misery and wretchedness; which before (by reason of that *vail* or curtain which is drawn *over every* natural mans *heart*, 2 *Cor*, 3. 14, 15, 16.) he is so far from discerning, that with *Laodicea* he *thinks himself rich, and to want nothing; when yet he is wretched and miserable, and poor, and blinde, and naked*

of all ſpiritual endowments, Rev. 3 17. 1 *Tim,* 6.4. As for inſtance, it is to be obſerved, (can never be enough bewailed) that generally throughout the Land people of all ſorts (*young and old, rich and poor*) eſpecially the poor, are ſo invincibly ignorant, that (remaining ſo) it is impoſſible (ſo far as I am able to judge by the *Word of God*;) that ever they ſhould be ſaved.

As ask them theſe queſtions, How do you hope to be ſaved? They will anſwer, By my prayers and good endeavours. Have you never broke this or that Commandment, *Thou ſhalt have no other gods but the Lord. Thou ſhalt not kill. Thou ſhalt not ſteal. Thou ſhalt not commit adultery*? No, never they thank God. are you proud? No, not they; What ſhould they be proud of? and many the like. As for *Original ſin*, they know not what it means. Nor is there any convincing them, that they were born ſinners into the world. Yea, let a *Miniſter* come to them upon their death-bed, and queſtion with them about their eſtates, or ask them how their ſouls fare, and what peace they have? What will be their manner of anſwering? (eſpecially if they have not been notorious offenders) Are they a whit troubled for *Sin*, either *Original* or *actual*? Or will they acknowledge themſelves in a loſt condition without *Chriſt*? No, their conſciences are at quiet, and they are at peace with themſelves and all the world; and they thank *God*, no ſin troubles them nor ever did. They have been no Murtherers, no Adulterers, no common Drunkards; neither have they been Oppreſſors. (For they are ſo blind and ignorant, that they think the Commandment is not broken, if the outward groſs ſin be forborn.) Yea, will they ſay, I do not know that I have wronged man, woman, or child. I have been a *Proteſtant*, and gone to Church all my daies.

Sect. II.

Sect. 2. Yea ſo far are they from being ſenſible of their wants, that you ſhall hear them brag of their faith, works, and good meaning; of their juſt and upright dealing: the goodneſs of their hearts, the ſtrength of their faith, hope; and that they never doubted in all their lives. Yea, that it were pity they ſhould live, if they did not beleeve in *Chriſt*, and hope to be ſaved by him. The uſual expreſſions of *formal Chriſtians*, and *Proteſtants at large*: who know not what faith, hope, or a good heart means, no more then *Nicodemus* knew what it was to be born again.

All which anſwers and brags of theirs do imply, that they are as righteous as *Chriſt* himſelf, or *Adam in the State of innocency*: for he that can clear himſelf from pride, or the breach of any one Commandment, or from *Original ſin*; may clear himſelf from all ſin whatſoever; and if ſo, what need of *Chriſt*? Yea, what poſſibility is there that ever ſuch a ſoul ſhould have any benefit by *Chriſt*? *Who came not to call the righteous, (viz.* ſuch as think themſelves ſo) *but weary and heavy-laden ſinners to repentance, Matth.* 10.6. & 15.24 & 18.11 9.12, 13.1 *Tim.* 1.15. *Luke* 1.53.

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Sect. III.

Sect. III.

Again, this is an infallible truth, that without repentance there is no being saved; and what hope of their serious and unfained repentance? For sin must be seen, before it can be sorrowed for. A man must know himself *sick*, before he will seek to the *Physician*. Yea where is no *discovery of the disease*, the *recovery of the health* is in vain hoped for. Which makes *Cyprian* say, that it is as meer lost labour, to preach unto a man the things of God, before he is humbled with the sight of his wants: as to offer *light to a blinde man*, to *speak to a deaf man*, or to labour to *make a brute beast wise*.

Besides, if wee look to be saved by any thing that we can do; *Christ* can profit us nothing. For *the Son of man is come to seek, and to save only that which was lost: the lost sheep of the house of Israel*, *Matth.* 18. 11. *Luke* 19.10. 1 *Tim.* 1 15. even such as utterly despair in regard of all other helps. Nor is he any way fit for *absolution*, who findes not himself worthy of *condemnation*. We shall find no *sweetness in Christs blood*, till we feel the *smart of our own sins*. Yea, no men under *Heaven* are in so hopeless a condition as they, who think to be saved by their performances, or any other thing or means, then by the *righteousness of Christ* alone. It faring with them *as it doth with unskillful swimmers*: who when they begin to *sink*, if they *catch hold of weeds* in the bottom, *the faster they hold, the surer they are to be drowned*.

Sect. IV.

Fourthly and lastly, there needs no more to condemn these men, then their ignorance of such saving truths: especially, in such glorious times of light and grace as these are; wherein they may hear the Word preached every day in the week, if they did not slight and disregard it, which aggravates their sin exceedingly: For though it be enough, that *God hath set down his will in his Word* most plainly, and we may read, or hear it read, (were it at any rate) and that *the Epitomy of the whole Law is writ in every mans heart*; *whatsoever ye would that men should do unto you, even so do ye unto them*, *Matth.* 7.12. (As it serves not a *Malefactors* turn, to plead *ignorantiam juris*, he knew not the *Law of his Prince* which he hath *broken*: for if the *King* have once *proclaimed* any thing, and the *subject* after sufficient time of notifying his will, be ignorant of it; at his own peril be it.) Yet to be affectedly ignorant, and to *shut their eyes against the light of the Gospel*, is by far more damnable: this is a sin with a witnesse. As what says our *Saviour*? *John* 3.19. *This is the condemnation, that light is come into the world, and men loved darkness rather then light, because their deeds were evil.* And so on the contrary, *This is life eternal, to know thee the onely true God, and Jesus Christ whom thou hast sent*, Joh. 17.3. Besides, *without knowledge, the mind cannot be good*, as wise *Solomon* affirms, *Prov.* 19. 2, A man may *know* the will of *God*, and yet not *do* it; but he cannot *do* it, except he *know* it. Neither can he be born of *God*, that knoweth him not, 1 *Joh.* 4.7. nor can he love *God*, *verse* 8. Whence that terrible text, *Jer.* 10.25, *Pour*

out thy fury upon the Heathen that know thee not, Pſal. 79.6. And that other more terrible, 2 *Theſ.* 1.7,8. *The Lord Jeſus ſhall be revealed from Heaven in flaming fire, to take vengeance on them that know not God.* Whence the Prophet *Iſaiah* is peremptory, *It is a people of no underſtanding, therefore he that made them, will not have mercy upon them; and he that formed them, will ſhew them no favour*, Iſa. 27.11.

Obſerve theſe Scriptures you ignorant ſouls, that think your ignorance will excuſe you: and let not *Satan*, nor *your deceitfull hearts* ſo delude you, as to think that *God* is in *jeſt*, where he ſaith, *My people are deſtroyed for lack of knowledge; and becauſe thou haſt rejected knowledge, I will alſo reject thee.* Hoſea 4. 6. Or if you do, you ſhall one day find him *in earneſt*. For as you *know not Chriſt here*, ſo when you ſhall look for entrance into his *Kingdome hereafter*, he ſhall ſay unto you, *Depart from me, I know you not*, *Matth.* 25. 12, 41. which will be but a ſad ſaying; And far better were it, that you were ignorant of all other things: which makes St *Paul* ſay, *I deſire to know nothing among you, ſave Jeſus Chriſt, and him Crucified*, 1 Cor. 2. 2.

Sect. V.

1. Now this being the *caſe of millions in this City*, and ſo *all the Land over*: what can we other then conclude, That *few* (even amongſt us) *ſhall be ſaved*, as our *Saviour* affirms, *Matth* 7.13,14. & 20. 16. And that the *whole world lieth in wickedneſs*, as St *John* ſpeaks, 1 *Joh.* 5.19. And that *the number of thoſe whom Satan ſhall deceive, is as the ſand of the Sea*, *Rev.* 20.8. & 13.15,16,17. *Iſa.* 10.22. *Rom.* 9.27.

VVhich being ſo, I hold my ſelf bound to acquaint them, what every one muſt of neceſſity know, or they cannot be ſaved: the which I will do in a few lines, that all (who will) may have the benefit thereof VVherefore let all ſuch (*if they have ears*) *hear* what I ſhall ſay unto them out of *God's Word*, in laying open thoſe *three Fundamental principles* before mentioned.

Sect. VI.

Touching the bounty and goodneſs of GOD *in Man's Creation, theſe things would be known.*

1. That *God* in the beginning made man in *Paradiſe*, after all his other works; that he might come as to a *ſumptuous palace ready furniſhed*.

2. That he was made a *compendium*, and abridgment of all the other creatures: as being a *little world* of himſelf; for whereas *Planets* have being, not life; *Plants* have life, not ſenſe; *beaſts* have ſenſe, not reaſon; *Angels* have being, life, reaſon, not ſence; *Man* hath all, and contains in him more generality then the *Angels*; *viz.* being, life, ſenſe, reaſon.

3. That as he was made *Lord* of, and had dominion over all; ſo he did excell all other viſible creatures.

1. In that he had a *reaſonable ſoul*,
2. In that he hath a *ſpeaking tongue*,
3. In that he was made upright, with his *face lifted up to heaven-ward*,
4. In that *all things* were made *ſubject to him*,
5. In that he was *made after the Image of God*,
6. In that his *ſoul is immortal*.

More eſpecially we are to know, that as *God* made all things elſe for mans uſe and ſervice: ſo he created man (male and female) more immediately for his own honor, and ſervice; and did accordingly adorn him with gifts, and abilities above all other viſible creatures. For *God made us* (had not *we unmade our ſelves*) after his own Image, endowing us (as with reaſonable, and immortal ſouls, ſo) with perfection of all true wiſdome, holineſs, and righteouſneſs; writing his Law in our hearts, and giving us ability to obey, and fulfil the ſame in every point; and withal a power to ſtand, and for ever to continue in a moſt bleſſed and happy condition, free from all miſery, and to enjoy a ſweet, and bleſſed Communion with his *Creator*. So that man was *created very good*, did clearly and perfectly know the whole will, and works of his Maker; was able out of the integrity of his ſoul, and fitneſs of all the powers, fully, willingly and chearfully to love, obſerve, and obey his Maker, in every tittle and circumſtance he required, and to *love his neighbour as himſelf*: ſo that neither the *minde* did conceive, nor the *heart* deſire, nor the body put in execution any thing, but that which was acceptable, and well pleaſing unto *God*, as theſe inſuing Scriptures do plainly prove, *Gen.*1.26,27,30. *Eccleſ.*7.29. *Rom.*2.14,15.

Sect. VII.

VVhich being ſo, how ſhould it humble us, and make us aſhamed of our preſent condition; and withal ſet us on fire with a holy zeal, to out-ſtrip and go before all the reſt of the Creatures in obeying our Creator; as far as he did make us out-ſtrip them all in ſpiritual and divine excellencies? whereas hitherto, they have out-ſtript and gone before us in a high degree: as for Inſtance. Though we are bound to praiſe and ſerve *God* above any creature whatſoever, in that all the creatures were ordained for our ſakes; yet *heaven*, *earth*, and *ſea*; all the *elements*, all the *creatures*, obey the *Word of God*, and *ſerve him* as they did at firſt; yea, *call upon us to ſerve him*; onely men for whom they were all made, muſt ingratefully rebel againſt him. As if you conſider it rightly, the obedience of inſenſible and bruit creatures unto the will of *God*, is a great check and reproof unto the diſobedience of man. *Man* is the *chiefeſt* of creatures, and *they* the *loweſt*; yet do they as far exceed him in obedience, as he doth them in natural eminency. *The Stork and the Swallow know their appointed time*; *The Ox knoweth his owner, and the Aſſe his maſters crib*; the *Sea* moveth in a ſettled and unmoving courſe; the *Stars* fit their many *changes*, to a ſteddy rule anſwerable to the will of him that *never changeth*. *The Lord by Moſes* but ſpake to the *rock*, and it gave *water* to the *thirſty Iſraelites*; he but commanded the *clouds to rain down Manna*, and the *winde* to bring them in *Quails*, for the ſatisfying of their *hunger*, and they did ſo. Yea, he but bade the *Ravens* bring *bread and fleſh to Elijah*, and they did it. In like manner did the *winde and ſea*, *Matth.* 8. 27. the *Lions*, *Dan.* 6. 22. thoſe two *ſhe-bears*,

2 *Kings* 2.24. the *Fire*, *Dan.* 3.27. the *Earth*, *Numb.*16.19,to 27. obey the voice of the Lord, and many the like ſpoken of in Scripture. But man is wholly gone aſtray from his rule; and not only runneth *from it*, but *againſt it*: ſo that he is *far worſe*, *then things worſe then himſelf*.

Which were it rightly conſidered, would be enough to melt an *heart of Adamant*: For was this the principal end, for which men were created in ſuch a glorious condition? That we might honor, love, and ſerve our *Creator*, and injoy communion and happineſſe with him for ever; and are we ſo far from excelling the reſt of the creatures, that we are become more diſobedient, and rebellious to *God*, then any one of them, except *Satan* himſelf? One would think it ſhould make all, (*that thirſt not after their own damnation*) not onely to hate, and diſlike themſelves for it: but force us with all poſſible ſpeed and induſtry, to ſeek out the cauſe, and how to recover our ſelves out of this wretched and damnable condition.

Sect. VIII.

But it will be demanded how this comes to be ſo? and what was the cauſe;

To which I anſwer; *God* at firſt, entred into *Covenant* with our *firſt Parents* as *publike perſons*; both in behalf of themſelves, and all that ſhould proceed out of their loines; and ſo that whatſoever gifts, priviledges and endowments they had beſtowed upon them, ſhould be continued to them and theirs, onely upon condition of their loyaltie, and perſonal obedience (of which *the tree of life* was a pledge:) and they ſhould *have and injoy* them, or *loſe and be deprived* of them, alwel for their *off-ſpring*, as for *themſelves*, *as they ſhould keep or tranſgreſs his royal Law*.

But ſee how unworthily they demeaned themſelves, towards this their bountifull *Maker* and *Benefactor*! For whereas *God* placed them in *Paradiſe*, and gave them free liberty to eat of the fruit of every *tree* in the *Garden*; ſave onely of the *tree of knowledge of good and evil*; prohibiting them that alone, even upon pain of eternal death to them and theirs; they moſt perfidiouſly contemned, and brake this Law; which (as ſundry circumſtances that do aggravate it ſhew) was a moſt execrable and damnable ſin. As obſerve the ſeveral circumſtances ſet down by *Moſes*, to amplifie the foulneſſe of their Fall: as,

First, that they deſpiſed, and made light of the promiſe of *God*; whereby they were commanded to hope for everlaſting life, ſo long as they continued their loyalty and obedience.

2. There was in it an unſufferable pride and ambition, in that he could not content himſelf with being Lord of the whole Univerſe: but he muſt be equal unto *God*; and every way like his *Maker*.

3. WHat greater unbelief could there be? when he gave more credit to the *Serpent*, in ſaying, *he ſhould not die*; then to *God*, who immediately before tells them, that if he did ſin in eating the forbidden fruit, *he ſhould dye*.

4. In this ſin was not onely unkindneſſe not to be parallel'd: but wilfull

wilfull murther of himſelf, and all his poſterity, whom he knew were to ſtand or fall with him.

5. Herein was foul *apoſtaſy from God to the devil:* to whom (*charging God with lying, envy, malice, &c.*) he revolted, and adhered, rather then ſtick to his *Maker.*

And to theſe might be added many the like circumſtances, which grievouſly aggravate the ſin of *our firſt Parents*, and make it ſo deadly in effect. For hereby it is, we not onely loſt our bleſſed communion with *God*; that the *Image of God* after which they were created, was forthwith aboliſhed, and blotted out: but that many grievous miſeries and puniſhments, came in the room of it: ſo that in the place of wiſdom, power, holineſs, truth righteouſneſs, and the like ornaments, wherewith we had been cloathed, there hath ſucceeded theſe and the like:

1. This their ſin hath filled our whole man with corruption.

2. It hath made us become *vaſſals unto ſin and Satan.*

3. It hath diſabled us from underſtanding the will, and obſerving the Commandments of the *Lord.*

4. It cauſed us to loſe our right unto, and ſoveraignty over the creatures.

5. It makes our perſons and actions unacceptable to *God.*

6. It hath caſt us out of Gods favour, and made us liable, and ſubject to all the plagues and miſeries of this life; and to endleſs, eaſleſs, and remedileſs torments in the life to come.

Sect. IX.

And the reaſon is, Our *Firſt Parents* being the *root of all mankinde*; and inſtead of all their poſterity before they had iſſue: and the Covenant being made with them as *publick perſons*, not for themſelves onely, but for their Poſterity; who were to *ſtand* or *fall* with them: they being left to the freedom of their own wills, in tranſgreſſing the commandment of *God* by eating the forbidden fruit, through the temptation of *Satan*: have made us, and all mankind deſcending from them by ordinary generation, *as guilty of their ſin, as any heir is liable to his fathers debt.* Their act being ours; as *the act of a Knight, or Burgeſs in the Parliament Houſe, is the act of the whole County.* in whoſe name, and room they ſit, and whom they repreſent: by which means our Nature is ſo corrupted, that we are utterly indiſpoſed and made oppoſite unto all that is ſpiritually good, and wholly inclined to all evil, and that continually; and have alſo loſt our communion with *God*, incurred his diſpleaſure and curſe; ſo as we are juſtly liable to all puniſhments both in this life, and in the life to come.

Now for the fuller confirming and amplifying of what hath been ſaid, touching *Original ſin*; take only theſe enſuing *Scriptures*, and *Aphoriſms*, without any needleſs connexion; that I may be ſo much the briefer.

Sect. X.

Amongſt many others, the moſt *pregnant Scriptures* for the confirming of this point, I hold to be theſe,

The fathers have eaten sowre grapes, and the childrens teeth are set on edge, Jer.31.29. was a true proverb, though by them abused, *By one man sin entered into the world, and death by sin: and so death passed upon all men, in whom all have sinned*, Rom. 5.12, to 21. *Who can bring a clean thing out of an unclean? not one*, Job.14.4. See Chap. 15.14,15,16. *We are all as an unclean thing, and all our righteousnesses are as filthy rags*, Isa. 64, 6. *By the works of the Law, there shall no flesh be justified in his sight*, Rom. 3.20. *There is no difference, for all have sinned, and come short of the glory of God*, Rom.3.21,22,23. *And God saw that the wickedness of man was great in the earth; and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man*, Gen. 6.5,6. *Both Jews and Gentiles are all under sin: As it is written, there is none righteous, no not one. There is none that understandeth, there is none that seeketh after God; They are all gone out of the way, they are altogether become unprofitable; there is none that doeth good, no not one. Their throat is an open sepulchre, the poyson of Asps is under their lips, there is no fear of God before their eyes*, Rom. 3.9,to 20. *Out of the heart proceed evil thoughts, murthers, adulteries, fornications, thefts, false witness, blasphemies*, Mat.15.19. See Gal.5.19. 20,21. *Whence come wars, and fightings amongst you? come they not hence? even of your lusts that war in your members*, James 4.1. *Unto them that are unbelieving is nothing pure: but even their minde and conscience is defiled*, Tit.1.15. *I see another Law in my members, warring against the Law of my minde; and bringing me into captivity to the Law of sin which is in my members. O wretched man that I am, who shall deliver me from the body of this death*, &c? Rom.7.14, to 25. where the *Apostle* speaks all this, and a great deal more of himself; see *Ephes.*2.2,3. *Gal.*3.10.

Yet how many that grieve for their other sins, which are never troubled for their *Original corruption*! which should above all be bewailed, even as the *mother and nurse* of all the rest; and thought worthy not of our sighs alone, but of our tears. For this is the *great wheel of the Clock*, that sets all the other wheels a moving, while it seems to move slowest. And never did any truly and orderly repent, that began not here: esteeming it the most *foul* and *hatefull* of all, as *David*, *Psal.* 51.5. And *Paul*, crying out of it as the most *secret, deceitfull, and powerfull evil*, Rom.7.23,24. And indeed, if we but clearly saw the foulness and deceitfulness of it; we would not suffer our *eyes to sleep*, nor our *eye-lids to slumber*, until a happy change had wrought these hearts of ours (which by nature are no better then so many *styes of unclean Devils*) to become *habitations for the God of Jacob*.

Sect. XI.

We are the cursed seed of rebellious parents; neither need we any more to condemn us, then what we brought into the world with us. In *Adam the root of all*, we all so sinned; that if we had no inherent sin of our own, this imputed sin of his, were enough to damn us.

Our first Parents were the *root*, we are the *branches*: if the root be

bitter, the branches cannot be *better*. They were the *fountain*, we the *springs*: if the *fountain* be filthy, so must the *springs*. VVhence it is, that *holy David* cries out; *Behold, I was shapen in iniquity, and in sin did my mother conceive me*, Psal. 51.5.

Tantillus puer, tantus peccator, saith St *Austin*: when *a little childe*, I was *a great sinner*. As in the little and *tender bud*, *is insolded the leaf, the blossom, and the fruit*; so even in the heart of a young child, there is a bundle and pack of folly laid up, as *Solomon* affirms, *Pro.*22. 15. And as *Moses* speaks, *The thoughts of mans heart are evil, even from his childhood*, Gen.6.5. & 8.21.

VVe brought a world of sin into the world with us; and were *condemned*, so soon as *conceived*: we were adjudged to *eternal death*, before we lived a *temporal life*. As admit thou hadst never offended, in the least thought, word, or deed all thy life: yea, admit thou couldest now keep all the commandments, actually and spiritually; yet all this were nothing, it could not keep thee out of Hell: since that *Original sin* which we drew from the loins of our *first Parents*, is enough to damn us.

Sin and corruption are the riches that we bequeath to our children; rebellion the inheritance that we have purchased for them, death the wages that we have procured them. *God* made us after his own image; but by sin we have turned the *image of God* into the *image of Satan*: Yea, like *Satan* we can do nothing else but *sin, and make others sin too*, who would not so sin but for us.

As a *furnace* continually *sparkles*, as the *raging Sea foams*, *and casts up mire and dirt*, and as a *filthy dunghil* does continually reak forth, and *evaporate odious odors*: so do our *hearts* naturally *stream forth unsavory eructations*, unholy lusts and motions, even continually.

As, O the infinitely intricate windings and turnings of the dark labyrinths of mans heart! who findes not in himself, an *indisposition* of minde to *all good*, and an inclination to all *evil*? O the strange monsters, the ugly, odious, hideous fiends; the swarms, litters, legions of noisom lusts that are couched in the stinking styes of every one of our deceitfull hearts! insomuch, that if all our *thoughts* did but break forth into *action* we should not come far short of the *Devils* themselves.

Sect. XII.

And as *the healthiest body is subject to the mortallest disease*; so there is no sin so odious, unto which of our selves we are not sufficiently inclinable. For *Original sin*, in which we are all born and bred, containeth in it self *the seed of all sins*; that fearfull *sin against the Holy Ghost* it self not excepted.

Such venemous natures we have; that never was there any villany committed by any forlorn miscreant, whereunto we have not a disposition in our selves. Insomuch, that we ought to be humbled, even for those very sins, from which we are in a manner exempt: For that *Cain's envy*, *Ishmael's scoffing*, *Rabshaka's railing*, *Shimei's cursing*, *Senacherib's blasphemy*,

blaſphemy, Doegs murther, Pharaohs cruelty, Sodoms luſt, Judas his treaſon, Julians apoſtacy, &c. are not our ſins, and as much predominant in us, as they were in each of them; it is onely *Gods free grace* and goodneſs. For all of them ſhould have been mine and *my ſins*, if *God* had left us to our ſelves. *Lord*, ſaith St *Auſtin*, thou haſt forgiven me thoſe ſins which I have *done*, and thoſe ſins which onely by thy grace I have not *done*: they were done in our inclination to them, and even that inclination needs *Gods* mercy. If we eſcape temptation, it is his mercy; if we ſtand in temptation, it is his mercy; if our wills *conſent not*, it is his mercy; if we *conſent*, and the act be hindered, it is his mercy; if we *fall*, and *riſe* again by repentance, all is his mercy.

We cry out of *Cain*, *Judas*, *Julian*, the *Sodomites*: alas, they are but *glaſſes to ſee* our own *faces* in: For *as in water, face anſwereth to face; ſo doth the heart of man to man*, ſayes *Solomon*, *Prov.* 27. 19. Even *hating of God*, is by the *Holy Ghoſt* charged upon all men. *Rom.* 1. 30. *John* 15. 23, 24, 25. We are all cut out of the ſame piece; and as there is the ſame nature of all *Lyons*, ſo of all men.

There is no *part*, *power*, *function*, or *faculty*, either of our *ſouls* or *bodies*, which is not become a ready inſtrument to diſhonor *God*: our heart is a root of all corruption, a ſeed plot of all ſin; our *eyes* are eyes of vanity, our *ears* are ears of folly, our *mouths* mouths of deceit, our *hands* hands of iniquity; and every part does diſhonor *God*; which yet would be glorified of him. The *underſtanding* which was given us to learn vertue, is apt now to *apprehend* nothing but ſin; the *will* which was given us to affect righteouſneſs, is apt now to *love* nothing but wickedneſs; the *memory* which was given us to *remember* good things, is apt now to *keep* nothing but evil things. &c. For *ſin like a ſpreading leproſie, is ſo grown over us, that from the crown of our heads, to the ſole of our feet, there is nothing whole therein, but wounds, and ſwellings, and ſores full of corruption.* To be ſhort, we are as *Traitors*, *condemned* to ſuffer *eternal torments* in Hell-fire, being onely reprieved for a time.

Sect. XIII.

And ſo much of *Original ſin*, which is the pravity, naughtineſs, and corruption of our Nature, *Pſal.* 51. 5. Now of *actual ſin*, which is the tranſgreſſion of *Gods Law*, 1 *Joh.* 3. 4. when evil thoughts are conſented unto, and performed in outward deeds, *James* 1. 15. Touching which we are to know, and take notice; that

The *Law of God* is ſpiritual, and therefore requireth, not onely *outward* obedience in *word and deed*; but alſo *inward in minde and heart*, and that chiefly: neither doth it forbid onely the committing of outward ſins in word and deed; but alſo all the ſecret corruptions of the mind and heart. *Rom.* 7. 13, 14, 15. *Mat.* 5. 21, 22, 27, 28. 1 *John* 3. 15.

Again, where any *duty* is *commanded*, there the *means* which tend thereto are *enjoyned*; and where any vice is *forbidden*, there the *occaſions*, *provocations*, and *allurements* tending thereto are alſo forbidden. Again,

It is not enough to do that which is *good for ſubſtance*; except we do

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it *well* alſo in regard of *circumſtances*; as namely, that it flows from a pious and *good heart*, ſanctified by the holy Ghoſt; and be done in *faith, obedience* to the word, *humility, ſaving knowledge and ſincere love to God, zeal* of his glory, and a deſire to edifie and win others: of which I might give you many examples; as of the *Jews faſting*, *Iſa.* 58,3, to 8. of thoſe *reprobates preaching* in *Chriſts* name, and *caſting out devils*, *Matth.*7.21,22,23. of *Cain's ſacrificing*, 1 *John* 3,12. He offered, and *God* abhorred; becauſe he cared not for the *manner*, to do it well, *God* cared not for his offering, though the act was *good*. *Simon Magus believed, Herod liſned, Felix feared, Saul obeyed, Jezabel faſted*, the *Phariſees prayed*: but becauſe they did not *believe* ſo, *hear* ſo, *fear* ſo, *obey* ſo, *faſt* ſo, and *pray* ſo as *God* required, and as is before related, they were never the more regarded for what they did. For *love* is *the fountain of obedience*; and all *external* obedience to *God* without inward love, is *hypocriſie*: whereas *Chriſt* commends to his *diſciples*, the care of keeping his commandments aright, as the utmoſt teſtimony of their love unto him, *Joh.*15.10.

Sect. XIV.

VVhich being ſo, how oft and how many wayes do we all offend? For if we but narrowly look into our *hearts* and *lives*: we ſhall eaſily perceive, that there is not one of thoſe righteous precepts, ſet down, *Exod.* 20. which we have not broken, *ten thouſand times*, and *ten thouſand wayes*. Yea, O *God*, (may the beſt of us ſay) there is no *vein* in me, that is not full of the blood of thy Son, whom I have crucified and crucified again by multiplying many, and often repeating the ſame ſins; there is no *artery* in me, that hath not the ſpirit of *error*, the ſpirit of *pride*, of *paſſion* of *luſt*, the ſpirit of *giddineſſe* in it; no *bone* in me, that is not *hardened* with the cuſtome of ſin, *nouriſhed* and *ſupplied* with the marrow of ſin; no *ſinews*, no *ligaments*, which do not tye and chain ſin and ſin together. Yea, If we but watch over our own hearts narrowly one day: we ſhall finde an army of unclean thoughts and deſires there, perpetually fighting againſt our ſouls. VVhereby we are continually tempted, drawn away and enticed through our own concupiſcence. As how many temptations come in by thoſe *Cinque ports the ſences?* how many more by *Satans injections?* preſenting to the *affections* things abſent from the ſences? but moſt of all by *luſt* it ſelf, (a thing not created yet as quick as thought) tumbling over a thouſand deſires in one hour: For the *devil* and our fleſh meet together every day, and hour; to ingender new ſins, which is the reaſon our ſins are counted among thoſe things which are infinite: as the haits of our head, the *ſands of the Sea*, the *ſtars of Heaven*.

VVe are ſwift to all evil, but to all good immoveable; when we do evil, we do it cheerfully, and quickly, and eaſily; but if we do any good, we do it faintly, and rawly, and ſlackly. VVe have uſed all our wiſdom, to commit the *fooliſhneſſe* of ſin; our whole converſation hath been to ſerve *Satan*, and fulfil the luſts of the fleſh. VVe even ſuck in iniquity like water, and *draw on ſin as it were with cart-ropes*: *Iſa.* 5.18.

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It hath been the courſe of our whole life, *to leave* that which *God commands*, and *to do* that which he *forbids*. The *Word* and *Spirit* may work in us ſome flaſhes of deſire and purpoſes of better obedience: but we are conſtant in nothing, but in perpetuall offending; onely therein we ceaſe not: for when we are *waking*, our *fleſh* tempts us to wickedneſs; if we are *ſleeping*, it ſollicits us to filthineſs.

Whatever *God* commands, we do the contrary: We *prophane his Dayes, contemn his Ordinances, reſiſt his Word, grieve his Spirit, miſuſe his Meſſengers, hate our reprovers, ſlander and perſecute his people, ſeduce our friends, give ill example to our neighbours, open the mouthes of God's, and our enemies, to blaſpheme* that glorious Name after which we are called, and the truth we profeſs. Yea, we have done more *againſt God* in one week, then we have done for him ever ſince we were born: and whereas the leaſt of *Gods* mercies is greater then all the courteſiesof men: we are not ſo thankfull to him for them all, as we are to a friend for ſome one good turn.

Sect. XV.

Neither are we ſufficient of our ſelves to *think*, much leſs to *ſpeak*, leaſt of all to *do* ought that is good, 2 *Cor.*3. 5. *John* 15. 4,5. There is ſo much *wearyſomeneſs, pride, paſſion, luſt, envy, ignorance, awkwardneſs, hypocriſie, infidelity, vain thoughts, unprofitableneſs*, and the like; cleaving to our beſt actions, to defile them: that even our *praying*, and *faſting*, and repenting; our *hearing*, *believing*, and *giving*; our holieſt *communication*, our moſt brotherly *admonition*, *&c.* are in themſelves as *filthy rags*, *Iſa.* 64. 6. were they not accepted in *Chriſt*, covered with his righteouſneſs, and waſhed white in his moſt precious blood.

Our very righteouſneſs is as a menſtruous cloth, *Iſa.* 64.6. What then is our ſinfulneſs? As bring we our lives to the rule; Look how many ſins are cheriſhed; ſo many falſe gods there are choſen. Look how many creatures thou inordinately *loveſt*, *feareſt*, *truſteſt*, *rejoyceſt* in; ſo many new gods haſt thou coined: and wilt thou not then pleade guilty, when the firſt and ſecond Commandment arraigneth thee?

Thou canſt not away with *ſwearing*; but doſt thou *reprove others* for their ſwearing? Didſt thou never hear Sermons unpreparedly, irreverently, *&c*? Does thy heart upon a Sabbath reſt from worldly thoughts? much more thy tongue from worldly ſpeeches? There is *murther of the heart*, *hatred*: Haſt not thou murthered thy neighbours ſoul, by thy *negligence*, *perſwaſion*, evil *example*, *&c.* Thou haſt not ſtoln, but haſt thou not coveted? Haſt thou been liberal to thoſe that are *owners of a part of thy goods*? haſt thou not *robb'd* thy brother of his *good name*? which is above ſilver and gold. Haſt not thou robb'd *God* of his *worſhip*? of his *Sabbaths*? of his *Tythes*, &c. *Lying*, *flattering*, *detracting*, *liſtning to tales*, yea not defending thy brothers good name, is to bear falſe witneſs.

Haſt thou kept the Tenth Commandment? which condemns the very

very *first motions* of sins, springing out of our hearts, though presently rejected; and a thousand the like: and yet for every drop of wickedness that is in the *life*, there is a *sea* in the *heart* that feeds it.

Sect. XVI.

True, if thou lookest on thy sins in *Satans false glass*, that will make them seem light, and *contemptible*; but behold them in the clear and perfect *glass of Gods law*, and they will appear *abominable*. Which makes our Saviour call *hatred, murther*; *a wanton eye, adultery*; *&c.* Yea, consider thy sins *rightly*, and they will appear as the *Judasses* that betrayed, the Souldiers that apprehended, bound smote, and wounded thy *Saviour*, as the *gall* and *vinegar* in his *mouth*, *spittle* on his *face*, *thorns* on his *head*, *nails* in his *hands*, *spear* in his *side*, *&c.*

This is the way to know thy self sinful: and as thus to know thy self, is the best *Divinity*, as *Demonax* said of *Philosophy*: so thus to *aggravate* thy sins in thine *own sight*, is the only way to have them *extenuated in the sight of God*. Whence the more *holy* a childe of *God* is, the more sensible he is of his own *unholiness*; thinking none so vile as himself: as it fared with holy *Job*, *Job* 40.4. and 42.6. and with *Isaiah*, chap. 6. 5. and 64. 6. and with Saint *Paul*, 1 *Tim.* 1.15. *Rom.* 7. 14. to 25. and with holy *David*, who almost in every *Psalm* so much bewails his sins, *originall* and *actual*; of *omission* and *commission*.

Carnal men are only troubled for those sins that appear to the world; but those in whom *Christ is formed anew*, think they cannot be humbled enough for their *evil thoughts*, vain and *unprofitable words*, for the evil which cleaves even to their best actions; for sins of *omission*, as the want of *faith*, and *love*, and *repentance*, want of the true *fear of God*, the neglect of preparation, and unprofitable *hearing*, of *praying*, and *reading*, in their families, of instructing their children and servants, of *sanctifying* the Sabbath, and seeing that all under them do the same; their *unfruitfulness* under the *means* of *grace*, their not growing in *grace*, and the like. And thus do all experimental *Christians*, all that have spirituall eies. The want whereof I take to be the cause of all desperate wickedness; as what else but invincible ignorance is the cause, why wickedness so abounds in every corner of the Land? *Sin* indeed at first was the *cause of ignorance*; but now *ignorance* is the *cause of sin*, *swearing*, *and lying*, *and killing*, *and stealing*, *and whoring abound* (saith the Prophet) *because there is no knowledge of God in the land*, Hosea 4. 1, 2. *It is a people that do erre in their hearts*, saies God; *Why? Because they have not known my ways*; Psal. 95.10. *Ye are deceived*, (saith our Saviour) *because ye know not the Scriptures, neither the power of God*, Matth. 22. 29. When Christ wept over *Jerusalem*, what was the cause? Even their blindnesse. *If thou hadst known* (saith he) *at the least in this thy day, those things which now are hid from thine eyes*, Luke 19.42. Because men know not the wages of evil, therefore they *do it*: and because they would securely *do it*, therefore they refuse to *know it*. O that men knew how *good it* is to

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obey; to *disobey*. how *evil*! for this would soon *disperse* and *dispel* all the *black* clouds of their *reigning sins* in a moment. If they were wise, (saith St. *Bernard*) they would fore-see the *torments of Hell*, and prevent them; but they that wander in *by-paths*, declare themselves ignorant of the *right-way* of salvation, *Rom* 3.17. I grant, many that are wicked have a shew of wisdom: but let them seem to know never so much; yet it is through ignorance that they do so ill.

Sect. XVII.

And so having given you a short survey of our wretchedness, by reason of *Original sin, and actual transgressions*; by which we must confess to have *deserved double damnation*: I come now to declare the means which God of his infinite goodnesse hath found out, both for the satisfying of his justice, and also freeing us from the guilt, and punishment of either. And that with as much *brevity*, as may stand with *perspicuity*.

First in general we must undoubtedly know, that the sole *perfection* of a *Christian*, is the *imputation* of *Christs righteousnesse*; and the not *imputation* of his *own unrighteousnesse*, as appears by the whole current of Scripture, of which a few.

Even the Son of man came to give his life a ransom for many. Mark, 10, 45. *As in Adam all die, so in Christ shall all be made alive,* 1 Cor. 15. 21, 22. *As by one mans disobedience, many were made sinners: so by the obedience of one, shall many be made righteous, &c.* Rom. 5. 18, 19. *As by the offence of one, the fault came on all men to condemnation: so by the justifying of one, the benefit abounded towards all men to the justification of life,* Rom. 5. 18. *Unto Jesus Christ that loved us, and washed us from our sins in his own blood,* Rev. 1. 5. *The blood of Jesus Christ his Son, cleanseth us from all our sins,* 1 Joh. 1. 7. *he is the reconciliation for our sins,* &c. 1 Joh. 2. 1, 2. *He hath made him to be sin for us, who knew no sin: that we might be made the righteousnesse of God in him,* 2 Cor. 5. 21. *He was delivered to death for our sins, and is risen again for our justification,* Rom. 4. 25. *Who his own self, bare our sins in his own body on the tree; by whose stripes we were healed,* 1 Pet. 2. 24. *He was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace was upon him and with his stripes we were healed,* Isa. 53. 5. *Neither is there salvation in any other; for among men there is given none other name under Heaven whereby we must be saved,* Acts 4. 12. *The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord,* Rom. 6. 23. *I am the resurrection and the life, he that beleeveth in me, although he were dead, yet shall he live,* John 11. 25. *You hath he quickned, that were dead in trespasses and sins,* Ephes. 2. 1. *God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world: but that the world through him might be saved,* Joh. 4. 16. to 20.

God commendeth his love towards us, in that while we were yet sinners, Christ

Christ died for us: much more then being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we shall be saved by his life, Rom. 5, 6. to 11, read to the end of the Chapter. See more *John* 1. 29. *Acts* 13. 39. *Rom.* 6. 4. to 23. and 8. 2, 3. and 10. 3, 4. 1 Cor. 15. 56. Col. 1. 14. Gal, 3. 22. Heb. 9. 28. 1 Pet. 1. 18, 19, 20. 1 Joh. 3. 8.

Sect. XVIII.

As *Christ* was a sinner onely by the imputation of our sins: so we are just, onely by the imputation of his *righteousness*. *Our good works* (were they never so many and rare) cannot justify us, or *deserve* any thing at *Gods* hands: it is onely in *Christ* that they are *accepted*, and only for *Christ* that they are *rewarded*. Yea the opinion of thine own righteousnesse, makes thy condition far worse then the wickedest mans alive. For Christ that came to *save all weary and heavy laden sinners*; (be they never so wicked) neither came to save, or once to call thee that hast no sin, but art righteous enough without him. As hear his own words to the proud *Pharisees*, who had the same thoughts of themselves as thou hast; *They that be whole need not a Physitian, but they that are sick. I am not come to call the righteous, but sinners to repentance. The lost sheep of the house of Israel*, Mat. 9. 13. and 10. 6. and 15. 24. and 18. 11. Nor can any *soul* be so dangerously *sick*; as thou, who art least *sensible* of thy being sick.

Briefly, until with Saint *Paul*, thou renouncest thine own righteousnes, seest thy self the *greatest of sinners*, art able to discern *sin in every thing* thou canst *think*, *speak*, or *do*, and that thy very righteousnes is no better then a menstruous cloth, *Isai.* 64. 6. thou canst have no part in *Christ*. And untill Christ shall become thine by *Regeneration*, and a *lively faith*: Thou art bound to keep the *whole Law*, *actually* and *spiritually* with thy *whole man*, thy *whole life*; or else suffer eternal death and destruction of body and soul in Hell for thy not keeping it. So that thou hast yet to answer (and I pray mind it seriously) for all the sins, that ever thou hast committed, who art not able to answer for one of the least of them. For the *wages of sin*, (any sin be it never so small) *is* eternal *death*, Rom. 6. 23. Gal. 2. 16, 19, 20, 21.

Neither let *Satan*, nor thy own *deceitfull heart* delude thee; in thinking that thou hast faith, when thine own words declare the contrary. Nor would I ask any more evidence against thee in this, then thine own mouth; in saying, that thou never doubtedst in all thy life: for this makes it plain that thou never hadst faith, nor ever knewest what faith means. For he *who never doubted, never believed*: and *Satan hath none so sure, as those* whom *he never yet assaulted.*

Sect. XIX

But this being a main *fundamental point*, which every man is bound to know: I will *more particularly and fully* explain it, as thus:

Man being in a most miserable, and undone condition; by reason of

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Original and *actual ſin*, and of the *curſe due to both*, being liable to all *miſeries in this life*, and adjudged to ſuffer *eternal torments in hell-fire after death*, having no poſſibility to eſcape the fierce wrath of *Almighty God*; who had already *pronounced ſentence* upon him; VVhen neither *Heaven*, *Earth*, nor *Hell*, could have yeilded any ſatisfactory thing beſides *Chriſt*; that could have ſatisfied *Gods juſtice*, and *merited Heaven* for us: then, O then! *God* of his infinite *wiſdome* and *goodneſs*, did not onely find out a way to ſatisfie his *juſtice*, and the *Law*: but even gave us *his own Son*, out of his boſome, and his Son gave *himſelf* to die, even the moſt *ſhameful*, *painful* and *curſed death* of the *Croſs* to redeem us, that *whoſoever believeth in him, ſhould not periſh, but have everlaſting life*; *John* 3. 16. A mercy beſtowed, and a way found out; that may *aſtoniſh all the ſons of men on earth, and Angels in Heaven*. VVherefore *wonder at this*, you that *wonder at nothing*! that the *eternal God would die*, to redeem our worſe then loſt ſouls; that we might *not die eternally*? *O the deepneſſe of Gods love*: *O the unmeaſurable meaſure of his bounty*! *O Son of God* who can ſufficiently *admire thy love*, or *commend thy pity*, or *extol thy praiſe*! It was a wonder that thou *madeſt us for thy ſelf*; more that thou *madeſt thy ſelf man for us*, but moſt of all that thou ſhouldeſt *unmake thy ſelf*, that thou ſhouldeſt *dye to ſave us*.

VVhich *ſalvation* ſtands, in two things. Firſt, in *freeing* and *delivering us from Hell*; Secondly, In the *poſſeſſion of Heaven, and eternal life*. *Chriſt his death, merits* the *firſt for us*: and by his *obedience*, fulfilling the law, *merits* the *ſecond*. The parts of our *juſtification* are likewiſe two: the *remiſſion* of our ſins, and the *imputation of Chriſts righteouſneſſe*; whereby we have freedom from *all evill here*, and the perfection of *all good and happineſſe in heaven*. Inſomuch that all thoſe Millions of mercies that we have received, *from*, *before*, and *ſince*, we were born, either for *ſoul* or *body*; (even to the leaſt *bit of bread we eat*) *or ſhall enjoy to eternity*: Chriſt of his free grace hath purchaſed for us, with the price of his own *precious blood*. For which ſee *Pſal.* 68. 19. and 145, 15, 16. and 75. 6, 7.

Hear this all you that care to be ſaved! God will pardon all your ſins, he will give you an *eternall crown of glory in heaven*, if you unfainedly *repent*, and *wholly rely upon Chriſt* for your ſalvation by a *lively faith*; and that becauſe he is juſt: for although the Lord cannot in juſtice let ſin go unpuniſhed; (for the *wages of ſin is* eternal *death*, *Rom.* 6. 23. death in the *perſon*, if not in the *ſurety*.) Yet *Chriſt* hath ſufficiently ſatisfied for all the *ſins* of the *faithful*, and paid their dept even to the utmoſt farthing; as is evident by *Iſai.* 53. 4, 5. 2 *Cor.* 5. 21. *Heb.* 9. 26. 1 *Pet.* 2. 24. *Rom.* 3. 25, 26. 1 *Joh.* 1. 7, 9. and ſundry other places. As, are we bound to perform perfect obedience to the Law? Chriſt performed it for us. VVere we for diſobedience ſubject to the ſentence of condemnation, the curſe of the Law, and death of body and ſoul? He was condemned for us and bore the curſe of the Law; he died in our ſtead an ignominious death. Did we deſerve the anger of *God*? he endured his Fathers wrath-

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ful diſpleaſure, that ſo he might reconcile us to his Father, and ſet us at liberty. He that *deſerved no ſorrow, felt much*; that we who *deſerved much*, might *feel none*. And *by his wounds we are healed*, Iſai. 53. 5. *Adam* eat the *apple*, *Chriſt paid* the *price*. In a word, whatſoever *we owed*, *Chriſt diſcharged*; whatſoever *we deſerved*, *he ſuffered*, if not in the ſelf-ſame puniſhments (for he being God, could not ſuffer the eternal torments of Hell) yet in proportion, the dignity of his Perſon, (he being *God* and Man) giving value unto his temporary puniſhments; and making them of more value and worth, then if all the world ſhould have ſuffered the eternal torments of Hell. For it is more for one that is *eternal to die*: then for others *to die eternally*. Therefore was the *Son of God* made the *Son of man*: that the *Sons of men* might be made the *Sons of God*: and therefore was he both *God and man*: leſt being in every reſpect *God*, he had been *too great to ſuffer* for man; or being in every reſpect *man*, he had been *too weak to ſatisfie God*. And ſo much for explication of the Third Principle, mentioned in the beginning.

Sect. XX.

But now comes the hardeſt part of my work to be performed. For admit the Natural man be convinced of the truth of theſe three *fundamental Principles* never ſo clearly: yet he will draw ſuch a *concluſion* from the premiſſes, that he will be never the better, for what hath been told him, yea he will decoct all (even the *mercy*, and goodneſs of *God*) into poyſon. For what will ſuch a one ſuggeſt to himſelf (the *Devil* helping forward) Let it be granted, will he ſay, that I were every way wretched and miſerable; a *great ſinner*, both *originally*, and *actually*; and likewiſe liable to all the *plagues of this life*, *and of that to come*: yet I thank *God*, I am well enough, ſo long as Chriſt hath paid my ranſom; and freed me from all by a new Covenant; the tenure whereof is, *Believe and Live*; whereas at firſt it was, *do this and live*: to which I anſwer.

In *Covenants* and *Indentures* between party and party, there are alwayes *articles*, and conditions to be performed *on the one ſide*, as well as promiſes to be *fullfilled on the other*, as ſaith *Pareus*. Now as *God* hath *covenanted* and bound himſelf by his word and Seal; to remit thee thy ſins, adopt thee his child by regeneration, and give thee the *Kingdome* of *Heaven*, and everlaſting life by and for his ſons ſake; ſo *Chriſt* hath for, and on thy behalf undertaken; yea, thou thy ſelf didſt for thy part, bind thy ſelf by *covenant*, promiſe and vow in thy baptiſm, that thou wouldeſt forſake the *Devil* and all his works, conſtantly believe *Gods* holy Word, and obediently keep his Commandments; the better thereby to expreſſe thy thankfulneſs towards him, for ſo great a benefit, 1 *Pet.* 3.21. *Pſal.* 116. 12,13,14. And we know that in *Covenants and Indentures*, if the *Conditions* be not *kept*, *the Obligation is not in force*. VVhereby millions (*Magus* like) after the *water of baptiſm*, (which is a *Seal of the Covenant of Grace*) go to the *fire of Hell*. Yea, except we *repent* and *believe* the *Goſpel*, (*threats*, and precepts; aſwel as *promiſes*) that *holy Sacrament*, together with the offer of grace, in ſtead of Sealing

to us our *ſalvation*; *will be an obligation under our own* hand and ſeal againſt us; and ſo prove a ſeal of our greater condemnation. Therefore the main queſtion is, VVhether thou art a *believer*? For although *Chriſt* in the *Goſpel*, hath made many large, and precious promiſes: there are none ſo general: which are not limited, with the condition of *faith*, and the *fruit* thereof unfained *repentance*; and each of them are ſo tied and entalled, that none can lay claim to them, but true believers, which repent and turn from all their ſins, to ſerve him in holineſs, without which no man ſhall ſee the *Lord*, *Heb.* 12.14. *Iſa.* 59. 20. As for inſtance, Our Saviour hath made publick Proclamation, *Mark* 16. 16. *That whoſoever ſhall believe, and be baptiſed, ſhall be ſaved.* but mark what withal is added; *he that will not believe, ſhall be damned.* Again, *God ſo loved the world, that he gave his only begotten Son; that whoſoever believeth in him ſhould not periſh, but have everlaſting life*, John 3. 15, 16. And that none may deceive themſelves, he addeth; *He that believeth on him is not condemned; but he that believeth not is condemned already: becauſe he hath not believed in the name of the only begotten Son of God.* And this is the condemnation, *that light is come into the world, and men loved darkneſs rather then light*, John 3. 19, 20. And again, *As many as received him, to them he gave power to become the ſons of God: even to them that believe on his name*, Joh. 1. 12.

Again, *Heb.* 5. 9. *He is ſaid to be the Author of eternal ſalvation, unto all that obey him*: not unto them which continue in their rebellious wickedneſs, and never ſubmit themſelves to be ruled by the ſcepter of his Word. *Chriſts blood* (ſaith *Zanchie*) was ſhed as well for *ablution*, as for *abſolution*: as well to *cleanſe from the ſoil and filth of ſin, as to clear and aſſoil from guilt of ſin*, Rom. 6. 5, 6. *God hath choſen us in Chriſt, before the foundation of the world; that we ſhould be holy, and without blame before him in love*, Epheſ. 1. 4. They therefore that never come to be holy, were never choſen. He is ſaid to have *given himſelf for us, that he might redeem us from all iniquity, and purge us to be a peculiar people unto himſelf, zealous of good works*, Tit. 2. 14. Luke 1. 74, 75. Yea, the Lord binds it with an oath, that *whomſoever he redeemeth out of the hands of their ſpiritual enemies, they ſhall worſhip him in holineſs and righteouſneſſe all the dayes of their life*, Luke 1. 73, 74, 75. 1. Pet. 2. 24. and Tit. 2. *The grace of God which bringeth ſalvation, teacheth us, that we ſhould deny ungodlineſs and worldly luſts, and that we ſhould live ſoberly, righteouſly and godly in this preſent world*, verſ. 12.

By all which it is plain, that as *Chriſts blood is a Charter of pardon*; ſo withal it is a *Covenant of direction*; and he that refuſeth to live as that covenant preſcribes, may periſh as a *malefactor* that is hanged with his pardon about his neck.

Sect. XXI.

But alas, ſay what can be ſaid, carnal men (who love *their ſins*; better then their ſouls) will anſwer all, yea, confute whatſoever can be alledged, with, *God is mercifull*; Or in caſe that will not ſerve, yet they have

have *another ſhift*; or rather the enemy of mankinde will furniſh them with an *evaſion*, telling them that they have *a ſtrong faith, good hearts, and mean well*; they *repent of their ſins*, have as *good wiſhes and deſires* as can be, *are elected*, *hope to go to heaven* as well as the beſt, &c. But to every of theſe, I anſwer,

First, true *faith purifieth the heart, and worketh by love, conſumeth our corruptions, and ſanctifieth the whole man throughout, ſo that our faith to God*, is ſeen in our *faithfulneſſe* to men; our inviſible belief, by our viſible life.

Faith and *holineſs* are as *inſeparable*, as *life* and *motion*. the *Sun* and *light*, *fire* and *heat*, *ice* and *coldneſſe*, the *ſpring* and *greenneſs*, the *roſe* and *ſweetneſs*, *ſteel* and *hardneſs*, *cryſtal* and *clearneſs*, *pitch* and *foulneſs*, *honey* and *ſweetneſs*. Again, *faith believeth* the *threats* of the Word; together with the *promiſes*. Now thou who pretendeſt belief in the *promiſes*, ſhew me thy belief in the *threatnings*. For didſt thou believe the truth of thoſe menaces, which *God* hath denounced againſt *unclean*, *covetous*, *ambitious*, *unjuſt*, *envious*, *malitious perſons*, and ſuch like ſinners: how durſt thou then ſo wallow in theſe ſins, that if *God* inſtead of *Hell*, had promiſed *Heaven* as a reward unto them, thou couldeſt not do more then thou doeſt? Why ſhouldeſt thou deceive thy ſelf with an opinion of faith? when indeed thou believeſt *not ſo much as the Devil does*; for he *believes* [namely the threatnings of the VVord] *and trembles for horror*, *Jam.* 2. but thou goeſt on in ſin, even *mocking at the menaces*, and in the infidelity of thy heart, give them the lye, ſaying, no ſuch thing ſhall befall thee. But *Invaddunt urbem ſomno vinoqne ſepultam*; *when they ſhall ſay peace and ſafety, then comes on them ſudden deſtruction*, 1 Theſ. 5. 3.

Though thoſe *Perſecutors of Chriſt*, and *murtherers of the Lord of life*, were the *Devils children*; as they were plainly told by truth it ſelf, *Joh.* 8. 44. yet they moſt confidently *believed*, and ſtiffly maintained, that *God was their father*, verſe 41. And ſo will the worſt of men in theſe dayes, ſuch as do nothing but ſin, and make others ſin, ſuch as glory in, and maintain their ſins.

Again, *as faith is wrought by Gods Spirit*; ſo where it is wrought, it *brings forth the fruits of the Spirit*, mentioned, *Gal.* 5. 22, 23. whereas *preſumption*, as it is of the *fleſh*, ſo it brings forth the fruits of the *fleſh*, verſe 19. 20, 21.

But it is very eaſie to believe, thinks the ſenſualiſt; yes, but why? *Satan* troubles not ſuch, for then he who begot this preſumptuous faith in him, ſhould be divided againſt himſelf. Nay, *Satan* confirms him in this his deceit. Beſides, this is a ſure rule, that that perſwaſion onely, which *follows ſound humiliation*, is faith; that which goes before it is *preſumption*. And as *Ambroſe* ſpeaks, no man can *repent of ſin*, but he that believes *the pardon of ſin*: nor none can *believe his ſins are pardoned*, except he hath *repented*. Beſides, how eaſie a matter ſoever thou thinkeſt it is to believe: he that goes about it, ſhall finde it as hard a work *to believe the Goſpel*, *as to keep the Law*; and onely God muſt enable to both, and yet ſo far as we come ſhort of either, ſo far forth we have juſt cauſe to be humbled;

if we consider how *God at first made us*, and how wofully we have unmade our selves. But

Sect. XXII.

Secondly, as for their *good hearts and meanings*, they may think what they will, but every wise man knows, that the *outward actions* declare the *inward intentions*. *A good conversion* is proved by *a good conversation*.

There is no heart made of flesh, which at some time or other relents not; even *flint and marble will in some weather stand on drops*. *Men may flatter God with their mouths, and with their tongues dissemble with him*; *when their hearts are not upright with him*, *Psal.* 78. 36, 37. and indeed they whose words and deeds are faulty and evil; and yet plead the goodness of their hearts toward *God*; are like *malefactors*, who being convicted of theft, or the like naughtiness, by plain evidence to their faces, do appeal to the testimony of such persons for their purgation, as they know cannot be found. And in case the hearts of such men could be seen of others, as their works and words are, their hearts would appear worst of all, as they do to *God*, who seeth them. Nor is any evil in the *mouth* or *hand*, which was not in the *heart* first of all, as the stream in the fountain. And let a vicious man boast never so much of his good heart; I will as soon believe him that saith he hath the *Philosophers stone*, and yet *lives like a begger*, which two hang together like a sick mans dream.

We have good hearts, and mean well; alas poor ignorant souls! *for every drop of wickedness* that appears *in the life, there is an ocean in the heart*. *The heart of man is deceitfull above all things*: and while he thinks there is no deceit in it, even in that he is most of all deceived. Sinners are like that peremtory *Sexton*, *that said, howsoever the day goes, I am sure the clock goes right*. So that the *Spanish Proverb* does every way please me; *defienda me dios de mio*, God defend me from my self.

Carnal men are apt to boast of the goodness of their *hearts*: but a mans heart is as *arch a Traitor*, as any he shall meet withall. *We trust it too much, and know it too little, as it fared with Leah*, *Gen.* 30. 18. and *Hazael*, 2 *Kings* 8. 12, 13. and *Peter*, *Mat.* 26. 33. *Luke* 22. 32. *Mark* 14. 29. And those *Jews*, *Acts* 2. 36. And all this they will acknowledge in the end; yea, prove by experience, that *Heaven is full of good works*, *Hell of good wishes*, *and that the fetters which sin makes it must wear*.

Sect. XXIII.

Thirdly, touching their repentance my answer is; True *repentance for sin*, is a *turning from every sin* to the contrary good. In all true *repentance is a change*, both in the *judgement* from error to truth, and in the *will* from evil to good, and in the affections from loving evil, and hating good; to love good and hate evil, in the *whole man from darkness, to light*, *and from the power of Satan unto God*. Without which change, no repentance, no being saved: The two main and essential parts of repentance are *contrition or humiliation*, *and conversion or reformation*. It is not true repentance, except *humiliation and reformation go both together*: for either of these single make but a half, or halting repentance. An unreformed *sorrow*, i

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but deformed: and *a sorrowless reformation*, is but a very sorry one. *Humiliation* without *reformation, is a foundation without a building*; *and reformation without humiliation, is a building without a foundation.* *Judas* was grieved for murthering *Christ*, yet no change followed: he fell to murthering of himself. It is not possible a man should truly grieve, and be displeased for his sins; and yet continue in them without a change.

Sect. XXIV.

Fourthly, as for their assurance of salvation, it is upon as good ground as all the rest: for they slumber, and suppose themselves good Christians; their *faith* is but a *dream*, their hope but a *dream*, their charity but a *dream*, their obedience but a *dream*, their whole religion but a *dream*; and so their assurance of salvation is but a *dream*; they have regeneration in conceit, repentance and righteousness in conceit, they *serve God well in conceit*, do *the works of* justice and piety in conceit, and they shall *go to heaven onely in conceit, or in a dream, and never awake until they feel themselves in the flames of hell.* Every drunken beast and blasphemer thinks to go to *heaven*; though none shall come there, nor once see *God* without *holiness*: which they abhor. One mindes nothing but his *cups*, another nothing but his *coyn*, a third onely his *Curtizan*; yet all these point to *meet in heaven*, but this is not the way thither. *The lust of the flesh, the lust of the eyes, and the pride of life*, 1. *Joh.*2.16. is a broad way, but not to heaven. *Micha* when he had a *Levite* in his house, thought that *God* loved him, *Judg.* 17. 13. It is usual with *formalists*, when they have the *Sacrament in their belly*, to think that all is well, as the *Jews* thought, we may put away our wives, we may swear, we may hate our enemies, we may kill the *Prophets*, subject the Word of *God* to our *traditions*, and follow our own wayes. Why, *Abraham is our father*, *Joh.*8.39. But by their leave, *Christ* calls them *bastards*, and finds out another father for them, *ver.* 44. *Ye are of your father the Devil, and the lusts of your father ye will do.* Profane Libertines, such as *account not themselves well, but when they are doing ill*: yea, the most covetous oppressors, who may say as *Pope Leo* did, I can have no place in heaven, because I have so often *sold it upon earth*; every man of them hopes (I confess, with more confidence, then judgment) to have benefit *by the Gospel*; when they will not be tyed to the least *tittle of the Law*. But if *Christ* be not our *King to govern us*, he will neither be our *Prophet to fore-warn*, nor our *Priest to expiate*. Except we *forsake our sins*, *God* will never *forgive them*, yea, he hath sworn by an oath, that *whomsoever he redeemeth out of the hands of their spiritual enemies, shall serve him in holiness and righteousness all the dayes of their lives.* Neither can it consist with his justice, to pardon such as continue in an evil course of life.

If *Christ* hath freed us from the *damnation of sin*, he hath also freed us from the *dominion of sin*. If with his blood he hath *quenched the fire of hell for us*, he hath also *quenched the fire of lust in us.* *Christs justifying blood*, is given us by his *sanctifying Spirit.* *He being consecrated, was made the author of eternal salvation, unto all them* (and them onely) *that obey him*

him, Heb. 5.9. *Of whomſoever a man is overcome, even unto the ſame he is in bondage*, 2 *Pet.* 2.19. Have ye then no government of your *paſſions*, no conſcience of your *actions*, no care of your *lives*? falſe *hyprocrites*, ye do but abuſe and profane that name, which ye unjuſtly arrogate.

Sect. XXV.

But yet more to convince you, you go to heaven, when in ſundry particulars, you fall *ſhort of many wicked reprobates* recorded in Scripture; as do but deal impartially with thy ſelf, and tell me thou *civil Juſticiary* whether thou ever hadſt the heart upon hearing the threatnings of the Word to relent and humble thy ſelf with *Ahab*? to confeſs thy ſins, and deſire the people of *God* to pray for thee with *Pharoah*? to be affected with joy in hearing the Word, and practice many things, with *Herod*? to be zealous againſt ſin, with *Jehu*? willingly to part with a good pare of thy goods, with *Ananias*? to forſake the world and all thy hopes in it; to follow poor *Chriſt*, as *Demas* and others? to venture thy life with *Alexander the Copper-ſmith*, in cleaving to the truth? yea, it is ſaid of *Judas* himſelf that he repented, there is *contrition*; he ſaith I have ſinned, there is confeſſion, and he reſtored the money again, there is ſatisfaction; which is all the *Papiſts repentance*: and yet he is *Judas the ſon of perdition ſtill*. Now tell me? doeſt thou not come ſhort of theſe, many ſuch as theſe be wicked reprobates, and yet wilt thou pleaſe thy ſelf in a falſe conceit, of thine own happineſs, who comeſt further behind them, then they do behind true Chriſtians? If ſome that have journied in the wilderneſs to *Kadeſh-barnea*, ſhall yet never enter into *Gods reſt*; ſhall thoſe that never left *Egypt*? Is the *ſtony ground* reprobate? and can the *high-way ground* be good? There are three ſorts of ground mentioned, *Mark* 4.4,5,6,7. and the very worſt of them receives the ſeed, yet all damned, whither then ſhall the tempeſt of *Gods* wrath drive them, that would never yet give the *Goſpel* a religious ear?

But vicious men, think *God* is all mercy (as *foggie air* uſeth to *repreſent every object far bigger* than it is) when the VVord tells us, that *he is a conſuming fire, and a jealous God, Deut* 4.24. *Heb.* 12.29. and when we ſhall find in *Deut.* 28. *thrice as many curſes as bleſſings*. Doeſt thou expect to have him *merciſull to thee*, that art *unmerciſull, cruel, and bloody to him, to his*, and *thine own ſoul*? none that have eyes in their heads and open, can be ſo ſottiſh. But *Sin* is *like the juice of poppie*, called *Opium*; which if the quantity exceed, bringeth the *patient* into a *deep ſleep*, that he *never awaketh*. Sinners *dream* they are *awake*, but indeed they are *faſt aſleep*; yea, with *Sardis* they are *dead*, while they *think they are alive*.

And indeed this *miſpriſion* or *miſtake*, this very opinion of being in caſe good enough, keeps a man out of all poſſibility of being bettered; for what we preſume to have attained, we ſeek not after. Yea, this *conceited righteouſneſſe*, is the onely *cauſe of all unrighteouſneſſe*; and many a man had been good, if he had not at preſent ſo thought himſelf. Until *Paul* was humbled to the very ground; *trembling and aſtoniſhed*, he never asked *Jeſus, what wilt thou have me to do*. And the like of thoſe *con-*

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verts that were *prickt in their hearts* at *Peters* ſearching *Sermon*, upon their being convinced, that they were the *murtherers of the Lord of Life*, Acts 2. 36. 37, 38.

Sect. XXVI.

In the laſt place, touching their *Election*, this is an infallible truth; Whomſoever *God* hath *appointed to ſalvation*, to them he hath *appointed the means alſo*, which is *holineſs*. Indeed a man may be ſo bold of his *Predeſtination*, as to forget his *converſation*; ſo he may dream himſelfe in *Heaven*, and waken from that dream in *Hell*. *Gods purpoſe touching the end, includes the means*. Though *God* had promiſed *Paul* that his *company* ſhould not *be drowned*, yet he told the *Mariners*, that unleſs they *kept in the ſhip*, they *ſhould be drowned*, Acts 27. 22, 23, 31. as if their ſafety ſhould not be without means: *Rebekah* had *Gods Oracle* for *Jacobs life*, yet ſhe ſent him away out of *Eſaus* reach. It was impoſſible for *Herod* to hurt the *child Jeſus*, yet he muſt *flie into Egypt*.

And ſo I have ſhown in the laſt place, what are the *conditions of the new Covenant, and to whom the promiſes belong*; which is all that I undertook. Now if men will yet goe on, and periſh in their impenitency; their blood be on their own heads, and not on mine, I have diſcharged my duty.

Nevertheleſs, leaſt the ſingle evidence that I bring from the Word of Truth, ſhould not prove ſufficient to gain your credence to what hath been ſpoken; And becauſe *examples give a quicker impreſſion then arguments*, I have one thing more to crave of thee, which is, that thou wilt alſo hear the confeſſion of two parties (in the enſuing or ſecond part of this Diſcourſe) that were lately in thy very condition; though now by the Infinite goodneſs of *God* they have their *eyes opened*, and their *hearts changed, to ſee and know*, both what it is to be in the *ſtate of nature*, and what to be brought into the *glorious liberty of the ſons of God*; that ſo by *a three fold cord*, you may be drawn to *accept of ſalvation upon Gods own terms*; whereas you otherwiſe can no way eſcape his eternal wrath.

The enſuing, or *ſecond part*, which I would requeſt you to read and minde, is; *A happy Conference, between a Formaliſt converted, and a looſe Libertine*, intituled, *An experimental Index of the Heart*.

And ſo much of *the firſt Part*; *the ſecond* followeth.

FINIS.

Sold onely by *James Crump*, in Little Bartholomews VVelſ-yard; and by *Henry Cripps* in Popes-head-Alley, At the ſame places there are alſo to be ſold thirty other Pieces of Practical Divinity compoſed by the ſame Author. 1660.

This ſheet and half, with four other ſheets (of as conſiderable matter) are all to be had for a Penny, in Bores-head Court by Cripplegate, at the firſt houſe on your left hand.

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Experimental INDEX of the HEART: OR, SELF-KNOWLEDGE.

In which

(*As in a* Looking-glasse) *the* civilleſt of men *may ſee what need they have of a* Redeemer; *and that it moſt deeply concerns them with all ſpeed, to ſue out their* pardon in Chriſt, *and to rely wholly and only upon* Free-grace, *for* pardon *and* Salvation; *except they prefer an everlaſting furnace of fire and brimſtone in* Hell, *before an eternal weight of ſuper-abundant glory in* Heaven, *as all (moſt ſottiſhly) do, that by* ſinne *and* Satan *are bewitched.*

Drawn up and publiſhed for the good of all,

By *R. Younge* of *Roxwell* in *Eſſex, Florilegus.*

Add this as a *Third Part* to the *Trial of true Wiſdom*, and thoſe *Three Fundamental Principles of Chriſtian Religion*, Intituled, *A ſhort and ſure Way to Grace and Salvation.*

Sect. XXVII.

A *Looſe Libertine*, meeting with his Friend that had lately been a *Formal Chriſtian*; he greets him as followeth:

SIR, methinks I have obſerved in you a ſtrange alteration, ſince our laſt meeting at *Middleburrough*: not only in your behaviour, company, and converſe; but even in your countenance: What is the matter, if I may be ſo bold?

Convert. Truly Sir, you are not at all miſtaken, nor am I unwilling to acquaint you with the cauſe; if you can affoard to hear it.

Soon after my return into *England*, I was carried by a Friend to hear a *Sermon*: where the *Miniſter* ſo repreſented the very *thoughts, ſecrets*, and

deceitfulneſs

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deceitfulneſſe of my *heart* unto my *conſcience*; that I could not but ſay of him, as the *woman of Samaria* once ſpake of *our Saviour*: *He hath told me all things that ever I did.* Which made me conclude with that *Unbeliever*, 1 Cor. 14. 24, 25. *That God was in him of a truth*: nor could he ever have ſo done, *if he were not of God.* As the *young man* in the *Goſpel* reaſoned with the *Phariſees*, touching *Jeſus* when he had *opened his eyes, that had been blind from his birth*, Joh. 9. 32, 33. Whereupon I could have no peace nor reſt, untill I had further communed with him about my eſtate; for I found my ſelf in a loſt condition touching *Eternity*: It faring with me as it did with thoſe *Jews*, *Act.* 2. when *Peter* by his ſearching Sermon, had convinced them, that *Chriſt, whom they had by wicked hands crucified and ſlain, was the only Son of God, and Lord of glory*, ver. 36, 37. And having had the happineſſe to enjoy the benefit of his ſage advice as I ſtood in need thereof; (*God* having given him *the tongue of the learned, to adminiſter a word in ſeaſon to them that are weary*, Iſa 50. 4.) I bleſſe *God*, his *Word* and *Spirit* hath wrought in me ſuch a change and ſtrange alteration, that it hath *opened* mine *eyes* that were *blind* before, *inclined* my *will* to *obedience*, which before was *rebellious*, *ſoftened* my *heart*, *ſanctified* and quite changed my *affections*: ſo that I now *love* that *good* which before I *hated*, and *hate* that *evil* which before I *loved*; and am *delighted* with thoſe *holy exerciſes*, which heretofore did moſt *diſpleaſe me*; and am *diſpleaſed* with thoſe *vain pleaſures* and *filthy ſins* which in times paſt did moſt *delight* me. Which is ſuch a mercy, that no tongue is able to expreſſe! For till that hour I went on in *the broad way*, and *worlds road to deſtruction*, without any *miſtruſt*; whereas now *God* hath been pleaſed to take me into his *Kingdom of grace here*, and will never leave me, untill he hath brought me to his *Kingdom of glory hereafter*.

Looſe Libertine. What you ſpeak makes me wonder: for I ever held you the compleateſt man of my acquaintance; *juſt* in all your dealings, *temperate* and *civil* in your deportment; yea, I have never ſeen you exceed in the leaſt, or heard you ſwear an *Oath*, except *faith* and *troth*, and that very rarely. Beſides, you have been a good *Proteſtant*, and gone to *Church* all your daies.

Convert. What you ſpeak, none that know me, can contradict; nor could they ever accuſe me of any ſcandalous crime, or unjuſt act. Yea, I had the ſame thoughts of my ſelf; and ſhould any one have told me formerly, that I was ſuch a *great ſinner*, ſuch a *Devil Incarnate* as I was! I ſhould have replied as *Hazael* did to the *Prophet*, (telling him of the abominable wickedneſſe he would e're long commit) *What am I a dog*, &c. 2 Kings 8. 12, 13. And no wonder, for as every *man* in his *natural* condition, is ſtark *blind to ſpiritual objects*, 1 Cor. 2. 14. ſo *the heart of man is deceitfull above all things*: even ſo deceitfull, that *none* but *God* alone can *know it*, as the *Prophet* ſhews, *Jer.* 17. 10. But becauſe this is a truth that tranſcends your belief, and becauſe it may be of ſingular uſe to you alſo, to know the ſame: I will give you a ſhort *character* of my former condition; the which done, I doubt not but you will aſſent unto what I have hitherto ſaid, or ſhall further relate.

Sect.

Sect. XXVIII.

First, Touching my knowledg, (I mean *saving knowledg*, without which *the soul cannot be good*, as wise *Solomon* witnesseth, *Prov.* 19. 2.) it was such, (though I thought my self wiser than to make scruple of, or perplex my self about matters of *Religion*, as do the *Religious*: even as the King of *Tyrus* thought himself *wiser than Daniel*, Ezek. 28. 3.) that *spiritual things* were mostly represented to my understanding false, and clean contrary to what they are indeed. Like *corporal things* in a *Looking-glass*, wherein those that are on the *right hand* seem to be on *the left*, and those that are on the *left hand* seem to be on the *right*. As it fared with Saint *Paul*, while he was in his natural condition, *Act.* 26. 9. which made me think and call *evil*, *good*; and *good*, *evil*; *bitter*, *sweet*, and *sweet bitter*; to *justifie the wicked*, & *condemn the just*, as the *Prophet* complains, *Isa.* 5. 20, 23.

As for instance, I most sottishly thought, that I both *loved*, and *served God* as I ought; yea, I should have taken it in foul scorn, if any one had questioned the same: when indeed I was a *Traitor to God*, *and took up arms against all that worshipped him in Spirit and in truth*. I was so far from *loving* and *serving* him, that I hated those that did it; and that for their so doing; I could also hear him *blasphemed*, *reproached*, and *dishonoured*, without being once stirred, or moved at it. I loved him dearly, but I could never afford to speak a word for him; and likewise his Children intirely, but instead of justifiing them, or speaking in their defence, when I heard them *scoft*, *scorned* and *abused* by wicked and ungodly men; all my delight was to *jeer* at, *slight* and *slander* them where ever I came. I more *feared the Magistrate*, than I *feared God*; and more regarded the *blasts of mens breath*, than the *fire of Gods wrath*. I chose rather to *disobey God*, than to *displease great ones*; and feared more the *worlds scorns*, then *his anger*.

And the like of *Christ* that died for me; a strong argument that I *loved Christ*, when I *hated* all that resembled him in *holiness*. Yea, I so *hated holiness*, that I most bitterly *hated men for being holy*: insomuch that my *blood* would *rise* at the sight of a *good man*, as some stomachs will rise at the sight of *sweet-meats*. I was a *Christian in name*, but I could scoff at a *Christian indeed*; I could honour the *dead Saints* in a formal profession; while I worried the *living Saints* in a cruel *persecution*. I condemned all for *Roundheads*, that had more Religion than a *Heathen*, or knowledg of *heavenly things*, than a *child in the womb* hath of the *things of this life*; or conscience than an *Atheist*; or care of his soul, than a *Beast*. I had alwaies the *basest thoughts* of the *best men*: making *ill constructions* of whatsoever they *did* or *spake*, as the *Scribes* and *Pharisees* dealt by *our Saviour*.

Sect. XXIX.

As, O what a *poor slave* did I hold the man of a *tender conscience* to be! yea, how did I applaud my self for being *zealless*, and *fearless*; together with my great *discretion*, and *moderation*: when I saw this man vexed for his *zeal*, that other *hated* for his *knowledg*, a third *persecuted* for the *profession* of his *Faith*, &c. For (being like *Cain*, *Ishmael*, *Eliab*, *Michol*, *Pharaoh*, and *Festus*) I thought their *Religion Puritanisme*, their *conscience*, *of sinne*, *hypocrisie*; their *profession*, *dissimulation*; their *prudence*, *policy*; their

their *faith* and *confidence*, *presumption*; their *zeal of Gods glory*, to be *pride* and *malice*; their *obedience to Gods Laws*, *rebellion to Princes*; their execution of *justice*, *cruelty*, &c. If they were any thing devout or forward to admonish others, that so they might *pluck them out of the fire*; I conceived them to be *besides themselves*: as *our Saviour* was thought to be by his *Kinsfolk*, and Saint *Paul* by *Festus*, *Mark.* 3.21. *John* 10.20. *Acts* 26.24. 1 *Cor.* 1.18. My *religion* was to oppose the *power of Religion*; and my *knowledge of the truth*, to know how to *argue against the truth*. I never affected *Christs Ambassadours*, that preached the *glad tydings of salvation*, but had a spleen against them; yea, I hated a *Minister*, for being a *Minister*; especially, if a *godly* and *zealous* one, that spake home to my *conscience*, and told me of my *sins*; much more if he would not admit me to the *Lords Table* without *trial* and *examination*: yea, then like *Ahab* to *Micah*, I became his *enemy*, and *hated him* ever after; would *impeach his credit*, and *detain from him his dues*. And are not all these strong evidences, that I *loved* and *served God*, and *my Redeemer* as I ought? But to make it more manifest, what a rare *Christian* I was:

I thought my self a *Believer*; yea, I could boast of a *strong faith*, when yet I fell short of the very *Devils* in believing: for they *believe* the threats and judgments contained in the Word, *and tremble* thereat, *James* 2.19. Whereas I thought them but *scar-crows* to fright the simple withall: yea, I held *Hell* it self but a *fancy*, not worth the *fearing*.

Because I was not *notoriously wicked*, but had a *form of godliness*, was *civil*, &c. I was able to delude my own soul, and put off all reproofs and threatenings; by comparing my self with those, that I presumed were worse than my self: as, *Drunkards*, *Adulterers*, *Blasphemers*, *Oppressors*, *shedders of blood*, and the like; counting none wicked but such. Yea, looking upon these, I admired my own holiness; and thought my *moral honesty*, would be sufficient to save me. Nor did I know wherein I had offended.

And whereas the *Law* is *spiritual*, and binds the *heart* from *affecting*, no less than the *hand* from *acting*: I was so blind and ignorant, that I thought the Commandement was not broken, if the outward gross sin be forborn. Whence these were my thoughts, I never brake the *first Commandement*, of having *many gods*: for I was no *Papist*, nor *Idolater*: nor the *second*, for I worshipped God aright: nor the *third*, for I had been no common swearer, only a few petty oaths: nor the *fourth*, for I had every *Sabbath* gone duly to *Church*: not the *fifth*, for I ever honoured my *Parents*, and have been a *loyal subject*: not the *sixth*, *seventh*, *eighth*, *ninth*, or *tenth*, for I never committed *murther*, or *adultery*, never *stole* ought, never *bare false witness*; nor could I call to mind, that I had at any time *coveted* my *neighbours wife*, *servant*, *estate*, &c. And nothing more common with me, than to brag of a *good heart* and *meaning*, of the strength of my *faith* and *hope*, of my *just* and *upright dealing*, &c. And because I abstained from notorious sins, I thought my self an excellent Christian; if *God* was not beholding to me for not wounding his name with oaths, for not drinking and playing out his *Sabbaths*, for not railing on his *Ministers*, for not *oppressing* and *persecuting* his poor *Members*, &c.

Sect.

Sect. XXX.

And yet had it been so, as I imagined; admit I had never offended in the least all my life; either in thought, word, or deed: yet this were but one half of what I owe to *God*; this were but to observe the *negative part* of his *law*; still the *affirmative part* thereof I had been so far from performing, that I had not so much as thought of it. And to be just in the sight of *God*, and graciously accepted of him, these two things are required: the *satisfactory part to escape Hell*, and the *meritorious part to get Heaven*. And the true method of grace is, *Cease to do evil, Learn to do well*, Isa. 1.16,17. The *Fig-tree* was *cursed*, not for bearing *evil fruit*; but because it bare *no good*. The *evil servant* was not *bound hand and foot, and cast into prison*, for *wasting* his *Masters goods*; but for *not gaining* with them. And those *Reprobates* at the last day, shall be bid *depart into everlasting fire*; not for *wronging* or *robbing* of any, but for *not giving*, for *not comforting Christs poor Members*, Mat. 25. So that my case was most desperate. For though, with that *Pharisee*, Luk. 18.11. I was apt to thank *God*, and brag; that I was *just, and paid every man his due*: yet I never thought of being *holy*, and of *paying God his dues*; as his due of *believing*, or *repenting*, of new *obedience*, his due of *praying, hearing, conferring, meditating* on his *word and works*, *sanctifying* his *Sabbaths*, and *instructing* my *Children and Servants*; teaching them to fear the *Lord*. His due of *Love, Fear, Thankfulnesse, Zeal* for his *Glory*, charity and *mercy* to *Christs poor Members*, and the like.

I should have served *God* in *spirit*, and according to *Christs Gospel*: as all that are *wise hearted* do *live*, and *believe*, and *hear*, and *invocate*, and *hope*, and *fear*, and *love*, and *worship God* in such manner, as his *word* prescribes. I should have been effectually *called*, and become *a new Creature* by *regeneration*; being *begotten* and *born* anew, by the immortal *seed of the Word*. I should have found an apparant *change* wrought in my *judgment*, *affections*, and actions, to what they were formerly. The *Old man* should have changed with the *New man*, *worldly wisdome* with *Heavenly wisdome*, *carnal love* for *spiritual love*, *servile fear* for *Christian* and *filial fear*, *idle thoughts* for *holy thoughts*, *vain words* for *holy* and *wholesome words*, *fleshly works* for *works of righteousnesse*: even *hating* what I formerly *loved*, and *loving* what I formerly *hated*.

But alas! I have heard the *Gospel* day after day, and year after year: which is *the strong arm of the Lord*, and the *mighty power of God to salvation*; That is *quick, and powerfull, and sharper than any two-edged-sword*; and yet stood it out and resisted, instead of submitting to *Christs call*; even *refusing the free offer of grace and salvation*. I have *heard* the word faithfully and powerfully preached, for *forty years*: yet remain'd in my natural condition unregenerate: without which new birth, there is no being saved, as *our Saviour* affirms, *Joh.* 3.5. I had not troden one step in the way to conversion: for the *first part of conversion, is to love them that love God*, 1 Joh. 3.10,11,14. I should daily have *grown in grace, and in the knowledge of our Lord and Saviour Jesus Christ*: but I was so far from growing in grace, that I had not one spark of *grace* or *holinesse*; *without which no*

man shall see the Lord, Heb. 12 14. I was all for observing the *second Table*, without respect to the first: or all for *outward conformity*, not at all for spiritual and *inward holiness of the heart.*

Sect. XXXI.

Either what I did was not morally *good for the matter*, or not *well* done *for the manner*; nor to any *right ends*: as out of *duty* and *thankfulness* to *God, and my Redeemer*; and out of *love* to my *fellow members*. Without which the most glorious performances, and rarest virtues, are but *shining sins*, or *beautifull abominations*. *Gods Glory* was not my principal *end*, nor to *be saved* my *greatest care*.

I was a *good, civil, moral, honest hypocrite, or Infidel: but none of these graces, grew in the Garden of my heart*. I did not *shine out as a light, by a holy conversation to glorifie God, and win others*. Now only to *refrain evil*, except a man *hates it also*, and *does* the contrary *good*; is to *be evil* still: because *honesty* without *piety*, is but a *body* without a *soul*.

All my *Religion* was either *superstition*, or *formality*, or *hypocrisie*. I had *a form of godlinesse, but denied the power thereof: I often drew near unto God with my mouth, and honoured him with my lips: but my heart was far from him*, Isa. 29. 13. Mark. 7. 2. to 14. Matth. 15. 7. to 10. All which considered, *viz.* the *means* which *God* had afforded me, and the little use I had made thereof, left me in a far worse condition, than the very *heathen*, that never heard of *Christ*. So that it was *Gods* unspeakable mercy, that I am not at this present *frying in Hell flames, never to be freed*.

God hath sent unto us all *his Servants the Prophets, rising up early, and they have been instant in Preaching the Gospel, both in season, and out of season*: but my carnal *heart* hath ever been *flint unto God, wax to Satan: you shall dye*, if you continue in the practice of sin, I *heard*: but *you shall not dye*, as saith the *Devil*, I *believed*.

Sect. XXXII.

Besides all this, suppose I had none of these to answer for; neither *sins of Commission*, nor *sins of Omission*: yet *Original sin* were enough to damn me, no need of any more; and yet my *actual transgressions* have been such, and *so many*, and my *ingratitude* therein *so great*; that it might have sunk me down with shame, and left me hopelesse of ever obtaining pardon for them. As see but some small *part of my monstrous*, and *deviliſh ingratitude to so good a God, so loving and mercifull a Saviour and Redeemer*; that hath *done*, and *suffer'd* so much for me, even more than can either be *expressed* or *conceived*, by any *heart* were it as deep as the *Sea!*

Touching what *God* and *Christ* hath done for me, in the first place he gave me my *self*, and all the *creatures* to serve for my use; yea he *created* me *after his own Image, in righteousnesse, and holiness*, and in perfect *knowledg of the truth*, with a power to stand, and for ever to continue in a most blessed, and happy condition. But this was nothing in comparison; for when I was in a sad condition, when I had *forfeited all* this and *my self*; when by sin I had turned that *Image of God* into the *Image of Satan*, and wilfully plunged my *soul* and *body* into eternal torments: when I was become

become his *enemy*, mortally *hating* him, and to my utmoſt *fighting* againſt him, and taking part with his only enemies *ſin and Satan*; not having the leaſt thought or deſire of reconcilement, but a perverſe and obſtinate will, to reſiſt all means tending thereunto: he did redeem me, not only without asking, but even againſt my will; ſo making of me his curſed *enemy*, a *Servant*, of a *Servant a Son*, of a *Son an Heir*, and *Co-heir with Chriſt*, Gal. 4. 7. But how have *I requited* this ſo great, *ſo ſuperlative a mercy?* All my recompence of *Gods love* unto me, hath been to do that which he *hates*, and to *hate* thoſe whom he *loves*.

Chriſt the fountain of all good is my *Lord*, by a *manifold right*, and *I* his *ſervant by all manner of obligations*. Firſt, He is my Lord by the right of *Creation*, as being his workmanſhip *made* by him. Secondly, By the right of *Redemption*, being his purchaſe *bought* by him. Thirdly, Of *preſervation*, being kept, upheld, and maintained by him. Fourthly, His by *Vocation*, even of his *family*; having admitted me a *member of his viſible Church*. Fifthly, His alſo (had it not been my own fault) by *ſanctification*, whereby to poſſeſſe me. Laſtly, He would have me of his *Court* by *glorification*, that he might *crown* me; ſo that *I* was every way his. *God* had raiſed me from a *beggar to a great eſtate*: but how did *I* require him? I would not if poſſible, ſuffer a godly and *conſcientious Miniſter* to be *choſen*, or to abide where I had to do; but to bring in one that would *flatter ſin*, and *flout holineſs*; *diſcourage the godly*, and *incourage the wicked*, I uſed both *my own*, and all *my friends* utmoſt abllity. Much more might be mentioned, but I fear to be tedious.

Now argue with *all the world*, and they will *conclude*, that there is *no vice like ingratitude*. But I have been more ingratefull to *God*, than can be expreſt by the *beſt Oratour alive*. It was horrible ingratitude in the *Jews* to ſcourge and crucifie *Chriſt*, who did them good every way; for he *healed their diſeaſes*, *fed their bodies*, *inlightened their minds*, *of God became man*, and lived miſerably amongſt them many years, that he might *ſave their ſouls*: but they fell ſhort of my ingratitude to *God*, in that moſt of them were not in the leaſt convinc'd, that he was the *Meſſias ſent* from *God*, and promiſed from the beginning. But I have not only denied this *Lord* that bought me, but I hated him; yea, moſt ſpitefully and maliciouſly fought on *Satans*, and *ſins* ſide againſt him; and perſecuted his children, and the truth with all my might: and all this againſt *knowledge*, and *conſcience*, after ſome meaſure of *illumination*, which cannot be affirmed of the *Jews*. Yet miſerable wretch that I was, if I could have given him my body and ſoul, they ſhould have been ſaved by it, but he were never the better for them.

Sect. XXXIII.

Laſtly, To tell you that which is more ſtrange! Notwithſtanding all this that hath been mentioned, and much more: Yet I thought my ſelf a *good Chriſtian forſooth*; yea, with that *young man in the Goſpel*, I thought I *had kept all the Commandements*. Nor was I a whit troubled for *ſin*, either *original*, or *actual*: but my *conſcience* was at *quiet*, and I was at *peace*, neither did any ſin trouble me. Yea, I would applaud my ſelf with that *Phariſee*,

Luke 18.9, to 15. and say, *I was not like other men:* not once doubting of my salvation. I ever *refused to do what my Maker commanded*, and yet *confidently hoped to escape what he threatned.* Nor did I doubt of having *Christ my Redeemer* and *Advocate in the next life*, when I had been a *bitter enemy to him and his members in this life.* Here was blindness with a witness; as it is not to be believed how blind and *blockish* men are, that have only the *flesh for their guide*; especially if they have *hardned* their *hearts*, and *seared* their *consciences* with a *customary sinning.* As I could give you for instance, a large *catalogue* of rare *examples*, how *sin* hath *besotted* men: and what *stark fools carnal men* are in *spirital things*; be they never so wise for mundane knowledg. But least it should be taken for a digression or excursion, you shall have a list of them by themselves, the which I will add as an *Appendix to this Discourse*, or Dialogue. In the mean time I have given you a brief of my manifold provocations, and great ingratitude to my *Maker* and *Redeemer* (for otherwise *I* might be endless in the prosecution thereof.) It remains that *I* should in like manner lay open my *original defilement*; which is the *fountain* whence all the former (whether sins of *commission*, or sins of *omission*) do *flow.* But touching it be pleased to peruse that small Tract, intituled, *A short and sure way to Grace and Salvation*: Or, *Three Fundamental Principles* of *Christian Religion*, by *R. T.* from page 4. to page 10.

Sect. XXXIV.

Loose Libertine. If this hath been your case, no wonder it hath startled you; for to deal plainly with you, as you have done with me; what *I* have heard from you, makes me also tremble. For if such *honest moral men*, that live so *unreprovably*, as you had done, go not to *heaven*; what will become of me? that have been *openly prophane*, and *notoriously wicked* all my time? Yea, it contented me not to do wickedly my self, and so damne my own soul: but I have been the occasion of drawing hundreds to Hell with me, by seducing some, and giving ill example to others, (the *infection of sin*, being much *worse than the act.*) As how many have *I* drawn to be *Drunkards*, and *swearers*, and *whoremongers*, and *prophane persons?* insomuch, that the blood of so many souls as *I* have drawn away, will be required at my hands. Yea, my life hath been so debauched and licentious, that *I* have brought *a scandal upon the Gospel*, and made it odious to the very *Turks* and *Infidels*, Rom. 2.24.

Convert. Alas! what *I did* that was morally *good*, or what *evil I refrained*, was more for self-ends, or more for *fear of mens Laws*, than for *love of Christs Gospel.* True, *I* went under the notion of *an honest man*, and *a good Christian: I* was *baptized* into the faith, and made *a member of Christs visible Church:* but *I* was so far from indeavouring to *perform*, what *I* then *promised*, that in effect *I* even *renounced* both *Christ*, and my *Baptism*, in persecuting him, and all that sincerely professed his Name; *thinking I did God good service* therein, *Joh.* 16.2. *Gal.* 1.13, 14. *Phil.* 3.6. Nor was it for want of ignorance, that you thought so of me: for *by nature* (be we never so milde and gentle) we are all the *seed of the Serpent*, *Gen.* 3.15. and *children of the Devil*, *Joh.* 8.44. Yea, the very best *moral man* is but

a *tame*

a *tame Devil*,as *Athanasius* well notes.But it is a true proverb,the *blind eat many a flie*; and *all colours are alike to him that is in the dark*.

Loose Libertine. So much the worse is my condition:for my conscience tells me, there is not a word you have spoken of your self,but *I* can justly apply the same unto my own soul,and a great deal more. For whereas you have been a *moral honest man*; so that none except your self, could tax you for breaking either *Gods Law, or mans: I* have been so *wicked* and *prophane*,that *I* could most presumptuosly,and of set purpose, *take a pride in my wickednesse, commit it with greedinesse, speak for it, defend it, joy in it, boast of it, tempt and inforce to it*; yea, *mock them that disliked it*. As if *I* would send challenges into Heaven,and make love to destruction; and yet did applaud my self, and prefer my own condition before other mens: saying,*I* was no dissembler; yea, *I* hated the hypocrisie of *Professors: I* do not justifie my self, and despise others,like the *Puritanes: I* am not factious,schismatical,singular,censorious,*&c.* *I* am not rebellious, nor contentious like the *Brownists*,and *Anabaptists. I am a good fellow*,and *love an honest man with my heart*,*&c.* and as touching a good *conscience*, *I* was never *troubled in mind*, as many scrupulous fools are. *I* have a *good heart*,*and mean as well* as the preciseſt. But now *I* see *the Devil and my own deceitfull heart deluded me* so, that my *whole life* hitherto, hath been but *a dream*, and that like a *blind man*, *I was running headlong to Hell*, when yet *I thought my self in the way to Heaven.* Just as if a *beggar* should *dream*,that *he were a King*,or as if *a traitor* should *dream* of his *being crowned*, when indeed he was *to be beheaded*; the case of *Laodicea*,Rev.3.17. the *young man in the Gospel*, Luk. 18. 20,21. and that *Pharisee*, spoken of *Luk*.18.11,12.

Sect. XXXV.

Convert. It was not your ease alone, but so it fares with the worst of sinners: Only it much rejoyces me,that it hath pleased *God* to open your eyes, to see all this in your self. For *flesh and blood hath not revealed it unto you.* Yea we are *naturally so blind, and deaf,and dead in sin and in soul*: that we can no more discern our *spiritual filthinesse*, nor *feel sin* to be a *burden*,than a blind *Æthiopian* can *see his own blackenesse*, or than a *dead man can feel the weight of a burthen*, when it is laid upon him, *Act.*28.27. *Isa.*6.9,10,

And this common *experience shews*; for if you observe it. who more jocond,*confident and secure*,than the worst of *sinners*; they can strut it under *an unsupportable Mass of oaths,blasphemies,thefts,murthers,adulteries,drunkennesse* and other the like sins; yea can easily *swallow these spiders with Mithridates,and digest* them too: when one that is regenerate,*shrinkes under* the *burden* of *wandring thoughts*, and *want of proficiency.* But why is it? they are *dead in sin*, Ephes. 2. 1. Revel. 3. 1. *Now lay a mountain upon a dead-man,he feels* not once the *weight.*

To a *Christian* that hath the *life of grace*, *the least sin lyes heavy* upon the conscience: but to him that is dead, let his sins be *as heavy as a mountain of lead*; he feels in them no weight at all.

Again, They are insensible of their sin and danger, because ignorant

for

for *what the eye seeth not, the heart vseth not.* Security makes worldlings merry, and therefore are they secure, because they are ignorant. A dunce we know, *seldome* makes *doubts:* yea a *fool*, saies *Solomon, boasteth and is confident*, Prov. 14. 16. neither do *blind men ever blush.* And the truth is, were it not for *pride* and *ignorance*, a world of men would be ashamed to have their faces seen abroad. For take away from mens minds *vain opinions, flattering hopes, false valuations, imaginations*, and the like; you will leave the minds of most men and women, but *poor shrunken things; full of melancholy, indisposition*, and *unpleasing to themselves. Ignorance is a veil or curtain to hide away* their sins: whereupon they are never troubled in *conscience*, nor macerated with *cares* about *eternity*; but think that all will be well.

The *Devil* and the *flesh*, prophesie prosperity to sin, yea *life and salvation*, as the *Pope* promised the *powder-traitors:* but *death and damnation* (which *Gods Spirit* threatens) will prove the *crop* they will *reap.* For *God is true, the Devil and all flesh are lyers.*

When we become regenerate, and forsake sin, then the *Devil* strongly and strangely assaults us: as he did *Christ*, when he was newly *baptized*; and *Pharaoh the children of Israel*, when they would forsake *Ægypt*; and *Herod the children*, when *Christ* was come to deliver his people. Whence, commonly it comes to passe, that those *think best of themselves, that have least cause*; yea the *true Christian*, is as *fearfull to entertain* a good opinion of himself, as *the false is unwilling, to be driven from it.* They that have *store of grace, mourn for the want* of it: and they that indeed *want it, chant their abundance.* None so apt to *doubt* their adoption, as they that may be *assured* of it: nor none more usually *fear*, then they that have the greatest *cause to hope.* We feel *corruption* not by corruption, but by *grace:* and therefore *the more we feel* our inward *corruptions*; *the more grace* we have.

Contraries, the nearer they are to one another, the sharper is the conflict betwixt them: now of all enemies, the *spirit* and the *flesh* are nearest one to another, being both in the *soul* of a regenerate man; and in all *faculties* of the soul, and in every *action* that springeth from those *faculties.* The more grace, the more spiritual life; and the more spiritual life, the more antipathy to the contrary: whence none are so *sensible of corruption*, as those that have the *most living souls.*

Sect. XXXVI.

Now for *remedy* of the contrary, there cannot be a better *lesson* for carnal men to learn than this. All the *Promises of God* are *conditional*, to take place if we *repent:* as all the *threatenings of God* are *conditional*, to take place if we *repent not.* But wicked men, as they *believe without repenting*; their *faith* being meer *presumption:* so they *repent without believing*, their repentance being indeed *desperation:* and this observe, we are *cast down* in the disappointing of our hopes; *in the same measure*, as we were too much *lifted up*, in expectation of good from them. Whence these peremptory presumers if ever they repent, it is commonly *as Francis Spira*, an *Advocate of Padua* did: and never did any man plead so well *for himself*, as he did *against himself.*

One

One *ſtar* is much *bigger than the Earth*; yet ſeems many degrees *leſſe*. It is the nature of *fear*, to make *dangers greater, helps leſſe* then they are. *Chriſt* hath promiſed peace and reſt unto their ſouls that *labour, and are heavy laden*; and to thoſe *that walk according to rule*, Matth. 11.29. Gal. 6.16. *even peace celeſtial* in the *ſtate* of *grace*, and *peace eternal* in the *ſtate of glory*. Such therefore as never were diſtreſſed in conſcience, or live looſly; never had true peace. *Peace* is the *Daughter of Righteouſneſs*. *Rom.* 5.1. *Being juſtified by faith, we have peace with God*. But he who makes *a bridge of his own ſhadow*, will be ſure to *fall into the water*.

Thoſe Blocks, that never in their life were moved with *Gods threatnings*, never in any ſtraight of conſcience, never groaned under the burden of *Gods anger*: they have not ſo much as entered into the *porch of this houſe*, or lift a foor over the *threſhold, of this School of repentance*. Oh! that we could but ſo much *fear the eternal paines*, *as* we do the *temporary*; and be but ſo carefull to ſave *our ſouls* from torment, as *our bodies*. In the mean time, the caſe of theſe men is ſo much *the worſe*; by how much *there fear is the leſſe*. It faring with the ſoul, as with the body. Thoſe *diſeaſes*, which do *take away all ſenſe of pain*; are of all others *moſt deſperate*. As the *dead Palſey*, the *falling-ſickneſſe*, the *ſleepy lethargy*, &c. And the *Patient* is moſt *dangerouſly ſick*, when he hath *no feeling* thereof. In like manner, whilſt they ſuppoſe themſelves to be free from *judgment*; they are already ſmitten with the *heavieſt of Gods judgments*; a heart that cannot repent, *Rom.* 2.5.

In a *lethargy*, it is needfull the *Patient* ſhould be caſt into a *burning Fever*; becauſe the *ſenſes* are *benummed*, and this will *waken them*, and *dry up* the *beſotting humours*. So in our dead ſecurity, before our converſion; *God* is fain to let the *Law*, *Sin*, *Conſcience* and *Satan looſe* upon us; and to *kindle* the very *fire of Hell* in our ſouls: that ſo we might be roufed out of our ſecurity: but thouſands of theſe blocks, both *live and depart* with as *great hopes*, as men go to a *lottery*: even *dreaming of Heaven, untill* they *awake in Hell*. For they too often die, without any remorſe of conſcience *like blocks*; or *as an Ox dyes in a ditch*. Yea thouſands that *live* like *Laban*, *dye* like *Nabal*, (which is but the ſame word inverted,) whilſt others the dear Children of *God*, dye in diſtreſſe of conſcience. For it is not every good mans hap, to dye like *Antoninus Pius*; whoſe *death* was after the faſhion, and ſemblance of a kindly and *pleaſant ſleep*. However *Saint Auſtin's rule*, will be ſure to hold; He *cannot dye ill*, that hath lived well: and for the moſt part, He that *lives conſcionably, dyes comfortably*, and departeth rich. And ſo you ſee, how it fares with the wickedeſt and worſt of men. Wherefore if you are truly ſenſible of your wretchedneſſe, it is a good ſign, that you are in ſome forwardneſſe to be recovered; and really to become ſo good, as formerly you but dream'd, or imagined your ſelf to be. And indeed the very *firſt ſtep to grace, is to feel the want of grace*; and the next way to *receive mercy*, is to *ſee your ſelf miſerable*. Therefore our conſtant, and moſt diligent ſearch ſhould be, to find out the naughtineſſe of our own hearts; and to get ſtrength from *God*, againſt our prevailing corruptions.

Sect. XXXVII.

Loose Libertine. But is there any hope for one so wicked as I? who have *turned the grace of God into wantonesse*; applying *Christs passion* as a *warrant* for my licentiousnesse, not as a *remedy*; and taking *his death as a licence to sin, his cross as a Letters pattent to do mischief.* As if a man should *head his drum of rebellion, with his pardon.* For I have most spitefully, and maliciously, *taken up arms against my Maker*, and *fought against my Redeemer* all my daies.

Convert. Do but unfeignedly *repent you of your sins, and forsake your former evil waies, and lay hold upon Christ by a true, and lively faith*: my soul for yours, *God* is very ready to forgive them, be they never *so many*, and innumerable for *multitude*; never so *hainous*, for quality and *magnitude.* Yea, I can shew you *your pardon from the great King of Heaven* for all that is past: the which you may read at large *Isa.* 55. 7. *Ezek.* 18. 21. to 29. and 33. 11. *Joel* 2. 12, 13, 14. Yea read 1 *Cor.* 6. 10, 11. together with the story of *Manasses, Mary Magdelen, the Thief, and the Prodigal Son*: and you shall see *presidents* thereof. Yea the very *murtherers of the Son of God*, upon their serious and unfeigned repentance, and stedfast believing in him; *received pardon and salvation.* And indeed *despair*, is a sin which *never knew Jesus.* True, *every sin deserves damnation: but no sin shall condemn, but the lying and continuing in it.* True Repentance, is ever blest with forgivenes. And know this, that *Gods mercy* is greater than *thy sin*, whatever it be: you cannot be so *infinite in sinning*, as he is *infinite in pardoning*, if you repent: yea sins upon repentance are so *remitted*; as if they had never been *committed. I will put away thy transgressions as a cloud, and thy sins as a mist*, Isa. 44. 22. And *what by corruption hath been done, by repentance is undone.* As the former examples witnesse. *Come and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow*, Isa. 1. 18. Yea whiter than snow. For the *Prophet David* laying open his *blood-guiltinesse*, and his *original impurity*, useth these words: *Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow*, Psal. 51. 7. And in reason, did *Christ* come to call *sinners* to repentance? and shall he not shew mercy to the *penitent*? Or who would not cast his *burthen* upon him, that *desires to give ease*? *As I live saith the Lord, I would not the death of a sinner*, Ezek. 18. 32. and 33. 11.

Only, apply not this *salve* before the *ulcer be searched* to the bottom: Lay not hold upon *mercy*, untill you be throughly *humbled.* The only way to become *good*; is first to believe that you are *evil*: and by *accusing our selves, we prevent Satan*: *By judging our selves, we prevent God.*

Are we as *sick of sorrow*, as we are *of sin*; then may we hopefully go to the *Physician of our souls*, who came into the world only to *cure the sick*, and to *give light to them* only, *who sit in darknesse, and in the shadow of death. God* does not *pour* the *oyl of grace*, but into *a broken*, and contrite *heart.*

Wouldst thou get out of the miserable *estate of nature*, into the blessed *estate of grace*? and of *Satans bondslave* become *the child of God*, and a member of *Christ*? Wouldst thou truly know thine own *heart*? and be

very ſenſible how evil and wicked it is? that ſo thou maiſt have a more humble conceit of thy ſelf? lay to heart theſe three particulars: 1 The *corruption of our nature*, by reaſon of Original Sin. 2. *Our manifold breach of Gods righteous Law, by actual ſin.* 3. *The guilt and puniſhment* due to us for them *both*. This being done, thou wilt ſee and find, thy *neceſſity of a Redeemer*. And it is *thirſt* only that makes us *reliſh* our *drink*; *hunger our meat*. The *full ſtomach* of a *Phariſee, ſurcharged* with the ſuperfluities of his *own merits, will loath the honey-comb of Chriſts righteouſneſſe*. This was it, which made the young *Prodigal*, to reliſh even ſervants fare; though before wanton, when full fed at home. *No* more *reliſh* feels the *Phariſaical heart*, in *Chriſts blood*, than in a chip, But O how acceptable, is the *fountain of living waters*, to the *chaſed hart panting and braying*. The *blood of Chriſt*, to the weary and tyred ſoul; to the thirſty conſcience ſcorched with the ſenſe of *Gods wrath*: he that preſents him with it, how welcome is he? even as a ſpecial choice man, one of a thouſand. *And the deeper the ſenſe of miſery is, the ſweeter the ſenſe of mercy is.*

Sect. XXXVIII.

Then if you would be ſatisfied for time to come, whether your Repentance, and converſion be true and ſound; theſe particulars will infallibly inform you. If you ſhall *perſevere*, (when this trouble for ſin is over) in doing that which now you *purpoſe*, it is an infallible ſign, your repentance is ſound, otherwiſe not. If thou doſt call to mind, the *Vow* which thou madſt *in Baptiſm*, and doſt thy endeavour to *perform* that, which then thou didſt *promiſe*: If thou doſt *ſquare thy life, according to the rule of Gods Word*; and not after the *rudiments of the world*: If thou art willing to *forſake all ſin*, without reſerving one: (for otherwiſe that *one ſin* may prove the *bane of all* thy *graces*: even as *Gideon* had *ſeventy Sons*, and but *one Baſtard*: and yet *that Baſtard, deſtroyed all the reſt* that were *Legitimate*, Judg 9.5.) *Sin* is like the Ivy in the *wall*, cut off *bough, branch, body, ſtump*, yet ſome *ſtrings* or other will *ſprout* out again: Till the *root* be *pluck't up*, or the *wall* be *pulled down* and ruined, it will never utterly *die*.

Regeneration, or *new birth*, is *a creation of new qualities* in the ſoul, as being by nature only evil diſpoſed. *Gods children* are known by this *mark, they walk not after the fleſh, but after the ſpirit*, Rom.8.1. If *Chriſt* have called you to his ſervice, your life will appear more ſpiritual, and excellent than others.

As for your *fails*, 'tis a ſign that *ſin* hath not gained your *conſent*, but *committed a rape upon your ſoul*; when you cry out to *God*. If the *raviſhed Virgin under the Law cried out*, ſhe was pronounced *guiltleſſe*. A *ſheep* may *fall* into the *mire*, but a *ſwine* delights to *wallow in the mire*. Great difference between a *woman* that is *forced*, though ſhe cries out and ſtrives, and an alluring *Adultereſſe*.

Again, The *thoughts* of the *godly* are *godly*, of the *wicked*, *worldly*; and by theſe, good and evil men are beſt and trulieſt differenced one from another. Would we know our own hearts, and whether they be changed by a new birth? Examine we our *thoughts, words, actions, paſſions*; eſpecially,

cially, our thoughts will inform us; for these cannot be subject to hypocrisie, as words and deeds are.

Sect. XXXIX.

Then by way of *caution* know; that a *child* may as soon *create it self*, as a *man* in the state of Nature *regenerate himself*. We cannot act in the least unless *God* bestows upon us daily *privative grace*, to *defend* us *from evil*, and daily *positive grace*, *inabling* us *to do good*. And those that are of *Christ's* teaching, know both from the *word*, and by *experience*, that of themselves they are not only *weak*, but even *dead* to what is good; *moving* no more than they are *moved*: that their best *works* are *faulty*, all their *sins deadly*, all their *natures corrupted originally*. *You hath he quickned, that were dead in trespasses and sins*, Ephes. 2.1. Yea, we are altogether so *dead in sin*, that we cannot *stir the least joynt*, no not so much as feel our *own deadness*, nor *desire life*, except *God* be pleased to *raise* and *restore* our *souls* from the *death of sin*, *and grave of long custom*, to the *life of grace*. Apt we are to all *evil*, but reprobate and indisposed to all *grace* and *goodness*; yea to all the meanes thereof.

My powers are all corrupt, corrupt my will:
Marble to good, but wax to what is ill.

Insomuch, that we are *not sufficient* of our selves *to think*, much lesse to *speak*, least of all *to do* that which is *good*, 2 Cor. 3.5. Joh. 15.4, 5. If we have power to *choose* or *refuse* the object; to do these well we have no power. We have ability, we have *will* enough *to undo our selves*, *scope* enough *hell-ward*; but neither motion, nor will to do good: that must be put into us by him that gives both *power and will*, and *power to will*.

Finally, Each sanctified heart feels this, but no words are able sufficiently to expresse, what impotent wretches we are, when we are not sustained. So that we have *no merit*, but the *mercy of God* to save us: nothing but the *blood of Christ*, and his mediation *to cleanse and redeem us*: nothing but *his obedience to inrich us*. As for our *good works*, we are altogether beholding to *God* for them, not *God* to us; nor we to our selves: because they are only *his works in us*.

Whatsoever thou *art*, thou *owest* to him that *made thee*: whatever thou *hast*, thou *owest* to him that *Redeemed thee*. Therefore if we do any thing amisse, let us *accuse our selves*: if any thing well, let us give all the *praise* to *God*. And indeed this is the *test* of a *true or false Religion*: that which teacheth us to *exalt God* most, and most to *depresse our selves* is the *true*: that which doth most *prank up our selves*, *and detract from God*, *is the false*. As *Bonaventure* well notes.

Sect. XL.

Now to wind up with a word of *exhortation*; if thou beest convinced and resolvest upon a new course; let thy resolution be peremptory, and constant: and take heed you harden not again; as *Pharaoh*, the *Philistins*, the *young man* in the Gospel, *Pilate* and *Judas* did: resemble not the *iron* which is no longer *soft*, than it is in the *fire*; for *that good* (saith *Gregory*) will do us *no good*, which is not *made good by perseverance*. If with these premonitions, the *Spirit* hath vouchsafed to stir up in thine *heart* any

good motions, and holy purposes to obey *God*, in letting thy sins go; *quench not*, grieve not *the Spirit*, 1 Thes. 5. 19. *Return* not with the *Dog* to thy *vomit*; lest thy *latter end* prove *seven-fold worse than thy beginning*, Matth. 12. 43, 45. O it is a fearfull thing to receive the grace of *God* in vain! and a *desperate thing*, being warned of a *rock*, willfully to cast our selves upon it. Neither let *Satan* perswade you to defer your repentance; no, not an hour; lest your *resolution* proves as a *false conception*, which never comes to *bearing*. Besides, death may be suddain: even the least of a thousand things can kill you, and give you no leasure to be sick.

Thirdly, If thou wilt be safe from *evil works*, avoid the *occasions*; have no fellowship with the workers of iniquity: neither fear their scoffs; for this be sure of, if your person and waies *please God*, the *world will be displeased* with both: If *God* be your *friend*, *men* will be your *enemies*: if they exercise their *malice*, it is where he shews *mercy*. But take heed of losing *Gods* favour to keep theirs.

Beda tels *of a great man*, that was admonished by his friends in his sickness to repent: who answered, He would not yet; for that if he should recover, his friends and companions would laugh at him: but growing sicker and sicker, they again prest him: but then his answer was, that it was now too late; for I am judged and condemned already.

A man cannot be a *Nathaniel*, *in whose heart there is no guile*; but the world counts him a *fool*. But *Christ* saies, Verily *except ye be converted, and become as little children*; *ye shall not enter into the Kingdom of Heaven*, Mat. 18. 3.

Again, *Satan* and your deceitfull heart will suggest unto you, that a *Religious life*, is *a dumpish* and *melancholy life*: but holy *David* will tell you, that *light is sown to the righteous*, *and joy to the upright*, Psal. 97. 11. Isa. 65. 14. And experience tells, that *earthly* and *bodily joys* are but the *body*, or rather the *dregs* of that *joy*, which *Gods* people feel and are ravished with. As O the calm, and quietnesse of a good conscience! the assurance of the pardon of sin, and joy of the Holy Ghost, the honesty of a virtuous and holy life how sweet they are. Yea even *Plato an Heathen* could say, That if wisdom and virtue could but represent it self to the eyes, it would set the heart on fire with the love of it. And the like of a sinners sadnesse, as hear what *Seneca* saies; if there were no *God to punish him*, *no Devil to torment him*, *no Hell to burn him*, *no man to see him*: yet would he not sin, for the uglinesse and filthinesse of sin, and the guilt and sadnesse of his conscience. But experience is the best informer: wherefore take the counsell of holy *David*, Psalm. 34. 8. *O taste and see, that the Lord is good: blessed is the man, that trusteth in him.* To which accordeth that of holy *Bernard*, *Good* art thou, O *Lord*, to the soul that *seeks thee*; what art thou then to the soul that *finds thee*? As I may appeal to any mans conscience, that hath been softned with the unction of grace; and truly tasted of the powers of the world to come; to him that hath the *love of God shed abroad in his heart by the Holy Ghost*: whether his whole life be not a perpetual *halellujah*, in comparison of his natural condition. Whence they are able to sleight all such objections, as he did: you tell me

that

that ſcrupling of ſmall matters, is but ſtumbling at ſtraws; that they be but triſles: When I know your tongue can tell nothing but truth, I will believe you.

Fifthly, Beg of *God* that he will give you a *new heart*, and when the *heart* is changed, all the *members* will *follow* after it, as the reſt of the *creatures* after the *Sun*, when it *ariſeth*. But without a work upon the heart, wrought by the Spirit of God; it will follow its own inclination to that which it affecteth; whatſoever the judgment ſhall ſay to the contrary: That muſt be firſt *reformed*, which was firſt *deformed*. It is idle, and to no purpoſe to purge the *channell*, when the *fountain* is corrupt. Whence the *Apoſtle* orderly bids us, firſt be *renewed in the ſpirit of our minds*; and then *let him that ſtole, ſteal no more*, Eph. 4. 23, 24. Yea it is *Gods* own counſell, to the men of *Jeruſalem*, Jer. 4. *Waſh thine heart from wickedneſs: that thou maiſt be ſaved*, ver. 14. It is moſt ridiculous to apply *remedies* to the outward parts, when the *diſtemper* lies in the ſtomach. To what purpoſe is it to *crop* off the top of *weeds*, or *lop* off the *boughs* of the *tree*, when the *root* and *ſtalk* remain in the earth: as cut off the *ſprig* of a *tree*, it grows ſtill; a *bough*, an *arm*, ſtill it grows, lop of the *top*, yea ſaw it in the midſt, yet it will grow again; ſtock it up by the *roots*, then (and not till then) it will grow no more. Whence it is that God ſaith, *Give me thine heart*, Prov. 23. 26. *Great Cities* once expunged, the *dorpes* and *Villages* will ſoon come in of themſelves: the *heart* is the treaſury and *ſtore-houſe* of wickedneſs, *Mat.* 12. 34. ſuch as the heart is, ſuch are the actions of the body which proceed from it, *Mat.* 12. 35. Therefore as *Chriſt* ſaith, *Make clean within, and all will be clean*; otherwiſe not, *Mat.* 23. 26. Therefore *Davids* prayer is, *Create in me a new heart O Lord, and renew a right Spirit within me*, Pſal. 51. 10. do thou the like, importune him for grace; that you may firmly *reſolve*, ſpeedily *begin*, and continually *perſevere*, in doing and ſuffering his holy will: deſire him to *inform* and *reform* you ſo, that you may neither *misbelieve* nor *miſlive*; to change and purifie your *naure*, *ſubdue* your *reaſon*, *rectifie* your *judgment*, *reform* and ſtrengthen your *will*, *renew* your *affections*, and beat down in you, whatſoever ſtands in oppoſition to the *Scepter of Jeſus Chriſt*.

Sixthly and laſtly; If you receive any power againſt your former corruptions, forget not to be *thankefull*, yea ſtudy all poſſible thankfulneſs. For that you and I are not at this preſent *frying in Hell flames*, never to be freed; that we have the offer of *grace here*, and *glory hereafter*, it is his unſpeakable goodneſs. And there is nothing more *pleaſing to God*, nor *profitable to us*; both for the *procuring of the good we want*, or *continuing the good we have*; than thankfulneſs. He will *ſow* there, and there onely *plenty of his bleſſings*; where he is ſure to *reap plenty of thanks and ſervice*: but who will *ſow* thoſe *barren ſands*, where they are ſure not only to be without all hope of a good *harveſt*, but are ſure to looſe, both their *ſeed and labour*. *Conſider what hath been ſaid, and the Lord give you underſtanding in all things.* And ſo much for the *Second Part*. *An Appendix* followes: wherein you have inſtances of all ſorts: how *ſin beſots men*.

Sold only by *James Crump*, in Little Bartholomews Well-yard, 1660.